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SOCIAL JUSTICE REVIEW

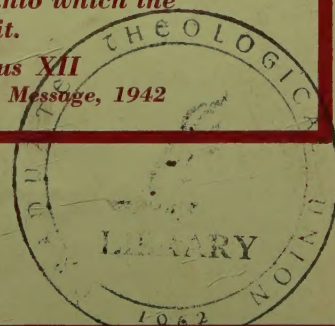
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No. 1

THE YUGOSLAV BISHOPS' LETTER TO MARSHAL TITO

THE CROATIAN AND SLOVENIAN Bishops and Archbishops of the Roman Catholic Church in Yugoslavia met in the capital of Croatia, Zagreb, September 23rd to 26th, 1952. On September 26th they sent to Marshal Tito, now President of Yugoslavia, a letter in which they explained the position of religion and the Church in Communist Yugoslavia. The present article is based on this very revealing and interesting letter, of which it is an almost verbatim translation. The Bishops' letter indicates the uselessness of the hierarchy of the Catholic Church in this besieged land and gives a deep and vivid first-hand report of, and insight into, Tito's attempt to reduce the Church to complete ineffectiveness.

Freedom of Religion

Does religious freedom and freedom of conscience exist in Yugoslavia? In spite of the fact that these are specifically guaranteed in paragraph 25 of the Constitution of the Federated National Republics of Yugoslavia, there is no attempt, according to the Bishops, even to give lip service to these freedoms. In fact, the Bishops assert, there is a negation of all religious freedom. Although the churches are open, some of them, like the Trappist church in the village of Delibasin near Banjaluka, have been transformed into storage houses for wheat. The monumental church of St. Joseph in Ljubljana has been turned into a film studio, and another church in Ljubljana was recently taken from the Roman Catholics and given to the Old Catholics (schismatics), who have no congregation in Ljubljana. Furthermore, to continue the Bishops, most of the crucifixes and statues on the wayside-stations throughout the land have been torn down and destroyed. Numerous small chapels in Slovenia and throughout Catholic Yugoslavia have also been torn down. The church of the Holy Redeemer in Rijeka was

dynamited and destroyed in November, 1949, in spite of the fact that it was located in one of the central sections of the town. In like manner the church of the Carmelite Sisters in Selu in Ljubljana was destroyed. Also without reason, the beautiful little chapel on top of Salita al Calvario in Rijeka was razed. A number of churches were likewise leveled in the province of Banat, while the church of St. Mary on top of Ptuj mountain was turned into a museum.

State officials have denied permits to build new churches, and permits to repair old churches are extremely difficult to secure.

The records of baptisms, deaths and marriages of all Catholic churches were confiscated by the State in 1946. They have never been returned. The secret police have been forcing church organists and choir-masters to resign from their positions.

In most sections of Yugoslavia, the Bishops' statement continues, religious processions are forbidden, and inter-parish meetings and gatherings are broken up. Gifts presented to young priests on the occasion of their First Solemn Mass have been sequestered by state officials.

Freedom in preaching is severely restricted. Priests are even questioned by the police for reading the Holy Gospels in church. Priests are forbidden to speak against atheism. In Bosnia, for instance, there is a law which states: "Priests are forbidden to influence parents against their children becoming atheists." In another instance, the police tried to prevail on a priest to tell his congregation not to come to church.

Priests are forbidden to teach religion in schools, in rectories or in any other place, for that matter. They are even forbidden to prepare the faithful for Holy Communion and Confirmation. Because some priests have disobeyed, they have been fined and imprisoned.

Church Taxation

The Bishops' indictment continues. The Church has been and is subject to unfair and enormous and confiscatory taxation. When priests are unable to pay the taxes, churches and church property are confiscated (in Trsat, Volar, Desinic, Draginici, Novalja). In one bishopric, Ljubljana, the money given for Mass intentions had been confiscated.

Most churches are forbidden to collect alms. The Cathedral church in Ljubljana was fined 10,000 dinars (unofficial rate of exchange: 300 dinars for one dollar; official rate of exchange: 50-75 dinars for one dollar) because the sacristan picked up 10 dinars from an altar where some worshiper had left them as an alms.

In Slovenia and other sections of Yugoslavia, churches are forbidden to receive and accept aid from foreign lands. In 1952 a group of Americans sent a large quantity of clothes, milk and powdered eggs as gifts to the priests, the religious and the seminarians of the dioceses of Rijeka, Krk and Zadar. This gift had to be returned to America because the State placed an import tax of 6,000,000 dinars, which the poor people of these diocese could not raise. In July, 1952, the Americans again sent a shipment of flour and cooking oil for the dioceses of Senj, Krk and Rijeka. Again the food had to be returned because of exorbitant taxation.

Persecution of Priests

The jailing of priests continues, the Bishops' letter asserts. Priests are jailed and executed for alleged crimes committed during the last war. For example, 75-year-old Rev. Harlo Gnidovec, pastor of Zumberku, has been sentenced (August, 1952) to be executed by a firing squad because of crimes he allegedly perpetrated in World War II. Today there are at least 200 priests in prison in Yugoslavia, the Bishops state. A significant portion of the Catholic clergy of Yugoslavia has, during the past eight years, spent some time in various prisons. Among the jailed clergy today will be found Dr. Petar Cule, Bishop of Mostar. Archbishop, now Cardinal, Stepinac does not have complete freedom of movement.

Physical assault on priests is not a rare phenomenon in Yugoslavia. Within the last seven years, according to the Bishops, over 30 priests were killed from ambush, and most of the assassins were not even apprehended. The height of the assaults on priests was reached in the attack on the person of Msgr. Anton Vovka, the Bishop of

Ljubljana. On January 20, 1952, while on official church business, he was set upon in the railroad station of Novo Mesto. His attacker doused him with benzene and ignited his clothes. Only his quick presence of mind saved him from a burning death. The attacker was apprehended and sentenced to *nine days in prison!*

Bishops are denied outright the permission to travel on official business, or their right to travel is extremely circumscribed. The Bishop of Maribor, Dr. N. Drzecnik, is forbidden to visit any of his parishes. Bishops have been forcibly delayed and prevented from traveling and meeting their appointment on time.

The officialdom of Yugoslavia ignores the institutions of the Church, the Bishops' letter goes on to say. The Bishops of Yugoslavia, since 1945, have sent six documented statements to the Government of Yugoslavia; they have received answer to none of them. "The Church has to be degraded at any price," is the motto of the Communists in Yugoslavia, as the Bishop's letter to Tito expresses it.

Atheism

"Atheism is the religion of the regime," quote the Bishops' letter. Atheism is taught in schools, propagandized in conferences and in the press, forcibly imposed on the army and government employees. Officers of the Yugoslav army may not even think of having their children baptized.

Children are called to account if they attend church on Sunday, or if they in any way express their religious sentiments. Teachers have been dismissed from their positions because they state that they believed in or practiced their religion.

There are instances, a fairly large number of them, where village teachers have meted out physical punishment to children who had gone to church. An incident occurred in a village church on September 8, 1952, which illustrates the atheistic ideals of the schools. The incident is authenticated. An eyewitness attests that he saw children walking into church like little frightened birds and hiding under the pews during the services. One father had gone so far as to cover his son with a sheepskin. When a friend of the father whispered to him that his son will suffocate, the father replied: "The teachers have come to church; if they see my little one, they will beat him." Three teachers were indeed in the church at the time; they came to spy on the children.

Schools

All Catholic schools have been taken away from the Church with one stroke of the State pen. It is true, state the Bishops, that some seminaries are permitted to exist and operate, but they are so circumscribed in their activities by repressive laws, that it is extremely hard to understand how they can continue to exist. In addition, the seminarians do not have the same privileges as other students, such as reduced railroad fares, abbreviated military service, etc.

Catholic Press

All of the printing establishments of the Catholic Church have been expropriated by the State without one cent of compensation. Over night 20 Catholic publishing houses and concerns were taken by the government. The Catholic press in Yugoslavia has almost been annihilated. Before the war there were 152 Catholic publications in Yugoslavia; today the Catholic press barely exists and must remain silent on all attacks on the Church.

A few months ago, continues the Bishops' letter, the Zagreb Catholic weekly, *Gore Srca*, was fined 90,000 dinars because it printed, without any comment whatsoever, a part of the anti-religious speech delivered by Minister V. Krstulovic at Slovonski Brod. The issue of *Gore Srca* containing the papal letter to the people of Russia was suppressed. Its editor, Dr. F. Grundler, was sentenced to six months in prison because he dared to print an article on atheism in the schools. At the same time the publication of *Gore Srca* has been suspended. When this ban will be lifted, we do not know.

Of no use to us, say the Bishops, are the small existing publications which have to keep silent while the government press attacks the Church, its bishops and priests, shames the Faith, forges historical facts at the expense of the Church, etc. What hurts us the most, Marshal Tito, the Bishops' letter cries out, is the attack of your press on the person of the Holy Father, whom we honor as the Shepherd of the Church and the representative of Christ on earth.

Furthermore, the Bishops go on, we would like to remind you, Marshal Tito, of the closing of the nunneries, of the prohibition of religious organizations, and of the ban on practically all public religious manifestations and demonstrations. All this proves that there is no freedom of conscience and religion in Yugoslavia. If you wish

proof for these statements, the Bishops assure Tito, we will give you the proof, should you provide us with the opportunity and the freedom to collect and document the data, and to gather the witnesses.

The Bishops' letter ends by indicating that there never will be a compromise of principles, that the Church insists on its rights, that it seeks no privileges and that it will fight all evil.

This beautifully written and documented letter of the twenty Bishops of Yugoslavia is, in the opinion of this writer, the best answer to the latest issue of the *Yugoslav Review*, a propaganda organ of the Yugoslav Government in the United States. This issue tries to prove that Cardinal Stepinac was a traitor, a collaborator, a fellow-traveler of terrorists, a hater of Greek Orthodox Serbs as well as Jews. Furthermore, this issue of *Yugoslav Review* quotes renegade priests, members of the Greek Orthodox clergy, Protestant ministers, visiting U. S. clergymen and newspaper correspondents to the effect that there is complete freedom of religion in Yugoslavia. The Bishops' letter gives the lie to this entire edition of the *Yugoslav Review*.

The present author will submit three articles in *Social Justice Review* on Cardinal Stepinac and the charges brought against His eminence by the *Yugoslav Review*. These articles, I am assured, will appear in *SJR* in the immediate future.

CLEMENT S. MIHANOVICH, PH.D.

Tito's widely-opposed visit to England may have been more heavily marked by tragedy than is generally known. What was originally sold to the English people as a private visit made at the invitation of Anthony Eden turned out to be one of the most curious state visits in history, and it was long known that it would be. Catholics and others in England vigorously protested that such honors should be paid to such an uncompromising dictator and such a ruthless persecutor of religion in general.

During an air show staged for the entertainment of Tito at Duxford air base, near Oxford, England, two Meteor jet planes collided in flight, killing both pilots. A Spanish broadcast from Madrid, heard in this country, says three English military planes tragically crashed "after having rendered honors to Tito" during his stop at Gibraltar on his way to England.

J. J. GILBERT

The Casket, March 26, 1953

SELF-CONTROL OR BIRTH-CONTROL?

ON THE FEAST OF THE EPIPHANY, 1951, there was founded at Poona (India) the "Indian Institute of Social Order," to spread the social teachings of the Catholic Church. The founders were the Fathers of the Indian Province of the Society of Jesus, who delegated Fr. J. D' Souza* as *ad hoc* director, along with four other Jesuits. One of the latter, Fr. A. Nevett, a year ago (March, 1952), made a striking contribution to what is a burning question of the day in India, viz., "Family-Planning," by writing a book called "Too Many of Us?"

Covering 198 pages and selling for as little as one dollar, the book is a mine of information for all seeking to understand exactly why the Catholic Church is opposed to this so-called "family-planning." There has been started of late a regular crusade for solving all of India's ills by means of universal birth-prevention. Congresses have been held under the aegis of the Vice-President of the Republic (the well-known philosopher and one time Indian ambassador to the USSR, Sir Sarvapalli Radhakrishnan), and at one time even India's Prime Minister, Pandit Jawaharlal Nehru, publicly endorsed the movement, though more recently he has resiled from a position of open advocacy, and prudently declared himself to be keeping an open mind on the subject—an attitude more in accord with his Gandhian discipleship and with Indian sentiment in general.

To this traditional Hindu concept of marriage, as based on the Hindu scriptures and expounded by Mahatma Gandhi, a special chapter of the book under review is devoted; but it would be quite wrong to conclude from the foregoing that this book deals entirely with an Indian problem, seen under an Indian aspect. Quite on the contrary, the problem is treated as one peculiar to all modern society, whether of the East or of the West; it is elucidated by general principles and illustrated by examples taken, in fact, more from European, than from Asian demography. American, Japanese and Australian cases are likewise adduced, though less frequently. Indeed, after stating the problem in chapter I, chapter II deals

expressly with "The Example of other Countries," whilst chapters III ("The Moral Aspect of Birth Control"), IV ("The Medical Aspect of Birth Control") and VI ("Must We all Starve?"), on the face of it, treat the problem globally and universally.

The book is not written as a scientific treatise, but is destined for the general reader, who will certainly get a remarkable bargain by investing a dollar in its purchase.† To show the variety of subjects touched upon, one may refer to chapter III, which successively considers the immorality of birth-prevention, its effects, connection with abortion, mother-and-child controversy, sterilization, eugenics, safe period and the small family. If there is any fault to find with this work, it is that there has been not enough sub-editing, sub-divisions and headings, to break up the solid mass of reading matter. Chapter VI the author himself calls "rambling" (p. 170); and one wonders, if in an endeavor to write journalistically for the benefit of all readers on Main Street, the author has not gone too far in abandoning a systematic and logical treatment.

Life is a School

To the reviewer it would seem that all books on such a subject ought to start with the fundamental premise that life is a school, in which man is meant to learn the practice of virtue (virtue consisting of the control of the senses by reason and the submission of reason to God)—death being our true Commencement Day. It is only when one starts from this premise that Catholic teaching on this or any other question makes sense, and it is because the general modern view is Secularistic and, therefore, cannot accept this premise, that there is such a fundamental disagreement on the subject. Life is a school; there is plenty of fun at school, but school is not meant primarily to provide fun.

Marriage similarly is not intended primarily for the pleasures one gets out of married life, but as a school in virtue. It is a means to self-control, not to self-indulgence; to self-control, not to birth-control. The Christian ideal of marriage as an indissoluble, life-long, monogamous union is hard to attain—so hard, that, when the Apostles

* Well known in U. S. as at one time Indian Delegate to U. N. He also was a member of the Indian Constitutional Assembly and in this capacity caused many principles of Indian religion to be embodied in India's Constitution.

† Address: Indian Institute of Social Order, 4 Boat Club Rd., Poona 1, India.

first were made to face it (Matt. 19, 10), they said: "If the case stands so between man and wife, it is better, not to marry at all:" so hard, that Christ made Christian marriage a sacrament, in order to ease by supernatural means the hardness of that school. (Compare with this the self-abnegation demanded by a life of the counsels of perfection—the life of a monk or a nun—which is not sacramentally hallowed!)

Sita and Rama

The ideal Hindu wife is Sita, the ideal husband Rama, bound to each other in a life-long faithfulness which is proof against all adversity. "Love there must be," says Fr. Nevett (p. 114), "but not passion. Conjugal love is for Hindu mystics the image of man's love for God. For a Hindu a wife is first of all *the mother of our child*." Gandhiji similarly said that "spiritual development ought to be given the first place in the choice for marriage. Service should come next, family considerations should have the third place, and mutual attraction of *love* the fourth and last place." (p. 117). For a Hindu, let me add, the natural and proper thing is for a man to fall in love with his bride *after* marriage.

If natural religion, as embodied in Hinduism, produces such a truly magnificent and magnificently true attitude, how much more-so should not Christianity? And surely it is only by going back to such fundamentals, that a modern can really see the hideousness of a modern secularist premise, which actually invites a man and wife, in Bernard Shaw's words, "to practice mutual masturbation;" which, instead of seeing *motherhood* above all in woman, almost makes of motherhood a disease (p. 99). "Be thou subject to God," already said St. Augustine, "and thy flesh subject to thee. Thou art subject to the higher, and the lower is subject to thee. Do thou serve Him Who made thee, so that that which was made for thee may serve thee. If, however, thou despisest the subjection of thyself to God, thou shalt never bring about the subjection of the flesh to thyself. If you dost not obey the Lord, thou shalt be tormented by thy servant." (quoted P. 92).

I venture to suggest that this law of self-control is the starting point for any Catholic discussion of "birth-control," whether the subject be treated in a purely scientific manner, or by way of popular apologetics; since only in such perspective does our faith and practice become

intelligible. And the next step would be to show that this Catholic faith and practice is not just a silly sectarian whim, but is based on a universal, anthropological, fundamental need of human nature as such.

Moral Regulation

To begin with, let us point to the fact that, just because man is a rational being and not an animal, he has no rutting season; i.e., sex control is not left to an instinctive automatism, as obtains in the animal world, but to his reason; it is, in other words, to be regulated, not physically, but morally. Fr. Nevett compares sexual over-indulgence to over-eating, and calls both to be the making of a pig of oneself (p. 40)—an expression which I find cruelly unjust to the pig. When a rational being abandons his reason to be controlled by his senses, he does not become an animal, but a devil. From the least "civilized" society of so-called "savages" or "primitives," the control of the senses by the reason, of involuntary reflexes by the will, is universally practiced. Every human infant, of whatever tribe or nation, is taught voluntary control of the sphincter muscles, so as not to dirty himself and his surroundings. To this first and quite universal training in self-control there are gradually added others, *tabus* controlling food and sex, diversified according to clime and time and social organization; and again are added more and more prescriptions of what is done and what is not done in the society of which a youth becomes a member. Granted that many such social laws of self-control are irrationally motivated, the proper attitude to them surely should be, not to do away with self-control altogether (as is the modern secularist outlook), but to substitute rational for irrational motives. Has not the Church herself sanctioned and sanctified the universal, Pagan and Jewish, institution of *tabus* by maintaining her Lenten prohibitions, at the same time lifting them to a higher level by making physical fast and abstinence a token and pledge of moral temperance?

Our modern secularist world, by refusing to serve God, has naturally and inevitably been reduced to the service of Mammon. As our Lord put it so uncompromisingly, "You must serve God or money; you cannot serve both." (Math. 6, 24). Therefore, "in a world dominated by cash values," as says Gertrude Williams (quoted p. 87), "the importance of the work of a wife and mother is under-estimated, because it is done for love, with-

out payment." Motherhood—though the greatest prerogative of woman, who brings into the world, nurses and guides to maturity a human being, whose personality, for good or evil, will unto all eternity bear her stamp—motherhood has come to be considered almost an "extra"—all right for those who like that sort of thing, but otherwise to be shunned as a nuisance. There is no money in it. It is not like sex-appeal, which can be evaluated in solid cash, yielding its hundreds and thousands of dollars to a call-girl or Hollywood star. . . .

Vice is Commercialized

Everything nowadays is being commercialized—vice above everything else. Sexual vice is stimulated by sexy "best-sellers and other pornography; by the millions sunk in the sale of cosmetics and Bikini costumes; gluttony and drunkenness are stimulated by the constant appeal of advertised foods and drinks to over-eat, to waste food, to seek in alcohol a quick way out of a general sense of frustration; murder and violence are stimulated by the minute description of lurid murders and rapes in the daily press, by bringing up children on blood-and-thunder "comics," on toy-guns and Wild-West lawlessness; avarice and cupidity are

stimulated by gambling joints, by the social imperative of "outdoing the Joneses," by "sales" and the whole art of "salesmanship". . . .

Our world is in a parlous state sure enough. But does it not all stem from the fact that all our *mores* are diverted, not to the control of our senses, but to their being pandered to? "Family-Planning" is only one instance of this general tendency of man to de-humanize himself by refusing to strive by self-control to reach the full stature of perfect manhood or womanhood.

If disasters will overtake this world, it is not, in Fr. Nevett's concluding words (p. 179), "because, as family planners tell us, it had refused to practice birth-control, but because men were too cowardly and indolent to devise new means of exploiting the riches and potentialities of the universe, because men were too sensual to restrain their passions and procreate as rational beings, because they were too pleasure-loving, too selfish and avaricious to see that everyone gets an equitable share of the world's wealth which was created for the use of all men, in a word, because they refused to love their God and their neighbor."

H. C. E. ZACHARIAS, PH. D.

THROUGH GERMAN-SPEAKING COUNTRIES AND BORDER-LANDS

I. LUXEMBURG AND ALSACE-LORRAINE

(Continued)

Abbé Lagardé

IN METZ I MET ONE of the most profound thinkers of our times, the Abbé Lagardé, whose social philosophy can be termed Christian Solidarism. His analysis of the causes of the modern apostasy of the masses from Christianity and of the means to overcome that apostasy is the best known to me.

According to the Abbé Lagardé, the Church in the Middle Ages dominated all phases of human life, while the theologians controlled the Church. Already in the Middle Ages, however, there were elements who asserted the autonomy of various human activities and resisted the Church's "interference" in those activities. Then came the Renaissance, followed by the Reformation. Thus the rebellion against the Church became general and

well-nigh irresistible. Art, science, ethics, politics, economics, etc., one after another, freed themselves from the influence of the Church. The churchmen naturally fought back, and in this process, more often than not, made a dangerous mistake by confusing essentials with the transitory. They too long defended the medieval art, philosophy, science, political and economic ideas, however worn-out and obsolete they became. Such defenders merely made themselves ridiculous and forced many to leave the Church. This process continued through the Enlightenment, the French Revolution and the nineteenth century.

The Modern Collectivist Trend

We have now reached the last stage of apostasy, when the Church has lost control over religion as such. A new godless religion has been created, a

my mystique which ignores God. According to Abbé Lagardé, we live in a collectivist age. The individualism is everywhere in retreat. Small firms and businesses are swallowed by the larger ones. Smaller states are forced to federate. Scientific research is impossible without state assistance. Even in art and literature one cannot express himself unless one is acceptable to the masses. An artist or writer who cannot appeal to the masses will find no publishers or patrons for his creations. The strength of the Communists lies in the fact that they understand the collectivist trend of our age and direct the latter into their own challenge. The great weakness of the Communists, which eventually must destroy them, is their idea that a new and better social organization can be imposed by terror and compulsion. No one can be made good by decree.

There is nothing wrong in a collectivist trend such. Indeed, it can be deeply Christian. Every religious person must, after all, transcend his ego and sacrifice himself for the good of others. Above an individual "I" there is the "I" of family, of the nation and of mankind as such. This must be understood in a phenomenological sense. A mother often sacrifices for children, an officer for his soldiers, etc. There is no greater sacrifice than to lay down life itself for friends. Communism cannot be overcome by violence, but by artificial, truly Christian living of all church members, beginning with the clergy. This is a long process, but there is no short cut. The masses of the working classes will be not regained with empty words, flattery, abstract discussions, etc., but only by true Christian living.

The Abbé Lagardé applies his teachings in his own life. A chaplain to a home of the aged poor, he lives as they do, although he could live far more comfortably, being entitled to a good salary, pension, etc. The Abbé spent some time in the terrible concentration camp of Dachau under the Nazis. He visited the Soviet Union and Spain during the Civil War in order to understand the mass-mentality of our age. He has an ever-growing following among the French clergy. A whole book could be written about his life and work. He is, no doubt, one of the most remarkable men whom I have ever met.

Cardinal Feltin, Archbishop of Paris, speaking recently in Brussels, also stressed the collectivist trend of our age and expressed his opinion that only by the sincerity, sacrifice and proper understanding of the collectivist trend of the youth, can

they be retained by the Church, and the working masses regained.

In Metz I also met Canon Stenger, who recently made an extensive journey through the Near and Middle East. He found Islam rapidly losing its grip on the educated classes. He noted in the Moslem-East crying social inequalities, unrest, etc. According to the Canon, unless Christians here and now make a really serious effort to convert the restless and disillusioned masses of the Middle East to Christianity, these will go over to Communism in due course. At present much too little is being done in this direction.

In Metz I also met several doctors, visited hospitals and discussed social problems of all kinds. I also paid a visit to Gravelotte, where the Germans and the French fought in 1870. Nearby there is an ancient church with wonderful stained glass windows by Untersteller. Metz suffered much during the last war. The German troops, which garrisoned forts encircling the city, resisted the Americans for several weeks and were dislodged in the end only by flame throwers. The American soldiers are still numerous in the district, which is very largely garrisoned by them.

Alsace

From Lorraine I went to Alsace. The combined population of Alsace-Lorraine in 1936 was 1,915,627, of whom only 10% were French-speaking. The remainder were German-speaking or bilingual. Except for about 400,000 Protestants and 30,000 Jews, the population is Roman Catholic.

The three French departments, Moselle with Haut and Bas Rhin, which form Alsace-Lorraine, have quite a different ecclesiastical regime from the rest of France. When these three departments were taken over by Germany in 1870, the Berlin Government confirmed the old Concordat of Napoleon (signed in 1801), which secured salaries for priests, provisions for Catholic schools, etc. After these departments returned to France in 1918, the Concordat had already been abolished in France and the Catholics suffered much annoyance from the anti-clericals. This anti-clericalism, unpalatable to the Alsatians, alienated many of them from France. The same anti-clericalism was the chief reason of the so-called Alsatian Autonomism.

Until 1900 the Alsatian politicians were unanimously opposed to German domination. When the French Left began to oppress the Catholic Church, the Alsatian clericals began to think about

an autonomous Alsace-Lorraine, absorbed by neither Germany nor France. When the French occupied these three departments in 1919, the French Left was eager to crush Catholic domination in Alsace, together with the regionalist feeling there. They perpetrated arrests, searches and processes of the Alsatian Autonomists, all of which did much harm to the country. The Autonomists wanted to maintain the Concordat, to officially use the German language along with the French, to keep the local control of the schools, etc.

Oelenberg Abbey

My first visit to Alsace took place in 1931. At that time I visited the Trappist Abbey of Oelenberg. I described this visit in the article, "The Houses of the Great Silence" (*The Voice of the Church*, Lisle, Ill., Nov.-Dec., 1943). "This abbey, formed immediately after the fall of the Napoleonic Empire," I wrote, "represents a Trappist Community, previously residing in Germany. Wealthy and flourishing before the Great War, the Abbey was destroyed during the war, but was rebuilt with German reparations. It looks very solid and comfortable. Most of the members of the community went to the German Trappists after the signature of the Versailles treaty, because nobody, except the Alsatian-born monks, was permitted to remain in it. I liked those Alsatian monks very much. They are devout and hearty fellows. I was never able to understand who the Alsations are. They speak German and their culture is German. On the other hand, they are generally attached to France and are greatly influenced by it. During their history the Alsations were Germans and Frenchmen in turn. In many respects they are similar to the Belgians, Luxemburgers, Swiss, Balts, Dalmations—half way between two different nations and cultures. The strong pro-German sympathies were obvious to me when I talked with the Alsatian Catholic clergy. The efforts of the French Anti-clericals to dispossess the Catholic Church and to take away her schools certainly exasperated them. Later on, the change in French policy and the Nazi reforms in Germany greatly altered their sentiments."

I arrived in Oelenberg in my journey from Metz on October 29th, after an absence of more than 21 years. I had left Metz early in the morning in brilliant sunshine. The way to Strasbourg was quite picturesque. Strasbourg, with its 200,000 inhabitants, is a beautiful ancient city, the capital of Alsace and the seat of the Council of Europe.

It might very well become the capital of the Western European Political Community, a revived Charlemagne's Empire adapted to the modern needs. Strasbourg lies on the very border of France and Germany. It is quite "Lotharian" for Benelux and it is not too remote from Italy.

Political and Economic Prospects

The Constitution of this community is now being elaborated. M. Sedar Senghor, an African native of French Senegal and a member of the French Assembly, recently surprised the Constitution-making body in Strasbourg by his advocacy of the inclusion of Africa, that is of the French African colonies, into this community. In the People's Chamber of this community the French and the Germans are expected to have 63 deputies each. M. Senghor requested that 20 seats should be allocated to the Africans. We must create a Eurafrican Community, he said, if we are to survive and prosper. The boldness of M. Senghor left his colleagues speechless. They did not, however, turn down his suggestion, but voted to study it seriously and to discuss it later on. It is obvious that Western Europe cannot prosper or preserve its African possessions, unless the Africans become partners in one form or another.

Meanwhile, the European Coal and Steel Community, presided over by a Frenchman, M. Monnet, published its first report. During 1952 the European Coal and Steel Community, comprising France, Germany, Italy and three Benelux countries, produced 240 million tons of coal, 18 million tons of iron ore and 42 million tons of steel. The combined population of the six countries is 140 million, nearly the same as that of the United States and slightly less than that of the Soviet Union proper. The area of these six states is 495,000 sq. miles. One and a half million workers are employed by the Coal and Steel High Authority—about 10% of the available industrial labor force. The annual production for the year was valued between \$5 billion and \$6 billion. A plan for the further development of this tremendous industrial combine is contemplated. Mr. Robert Schuman, French Foreign Minister for four years, was a driving force behind all these developments. They might succeed, with M. Senghor's suggestions taken into account. Once integrated with Africa in a stable and just manner, Western Europe will again become a great political, economic and cultural force. This cannot be done until a *modus vivendi*, a genuine cooperation, has

between the Germans and the French will have been achieved. In no place could it be achieved so easily as in "Lothair's Portion," where the inhabitants have their feet in the both worlds, so to speak. It does not mean that this ideal is easily attainable, and that all former mistakes on the both sides are forgotten; but there is no other alternative for Western Europe if it is to emerge from its present highly unsatisfactory position.

How cautiously one must move, even in Alsace, the case of the Alsatian soldiers, who were implicated in the frightful Oradour massacres, shows. On June 10, 1944, in a reprisal for the Resistance activities, the entire population of the village of Oradour (near Limoges), comprising 682 persons, children included, was machine-gunned and burned alive by a German detachment of 66 soldiers. The village itself was burned down and is now a French national shrine. Only 19 soldiers among those who destroyed Oradour could be found. Twelve among them were Alsacians, mobilized by the Germans. Most of the Alsacians of Oradour deserted afterward to the

French and were decorated for gallantry. The Alsacians agree that the Oradour massacre cannot be overlooked, but they demand a separate process for the Alsacians. This is a ghastly and painful affair for all concerned, a horrible relic of the Hitlerite crimes.

My reception in Oelenberg was as cordial this time as it was 21 years ago. The Abbey was again destroyed during the World War II, and once again rebuilt. Fr. Basil, the Guest Master, a charming and devout monk, is an Alsatian. He spent the entire war in the French navy with those who joined General De Gaulle from the outset, of whom there are many in Alsace today. The abbot of Oelenberg is a Swiss.

From Oelenberg I went to Switzerland, a prosperous and peaceful but strongly armed European country, where the German, French and Italian-speaking population live in perfect harmony and cooperation. Switzerland is well worth a detailed study.

(To be continued)

DR. S. BOLSHAKOFF,
Oxford, England

PHASES OF DEMOCRACY

(Concluded)

The Merging of Modern Pragmatic Democracy and Collectivism

THE DANGER I have just described is especially great when the third phase of democracy, the pragmatic phase, merges with a general movement to collectivism. This is what is happening in Germany today. A democracy of pure expediency has joined with a strong trend to collectivism. In this phase democracy loses the power of resistance and self-determination, and the ability to defend the personal rights of the individual. We see that the movement to collectivism has actually in pragmatic democracy, which easily capitulates to the stronger partner. In this capitulation collectivism can without further ado absorb democracy together with the liberty and the personal dignity of man. We have had enough experience to understand the true nature of collectivism; we know how empty are the promises it makes. Today it is clear that no form of collectivism is concerned about the value of the dignity of the human person; collectivism is exclusively interested in the power and glory of the collectivity,

which has robbed man of all personal worth and dignity. The prelude to all this, which can be discerned in the nature of modern organizations, is the increasing transfer of individual rights and liberties to the anonymous collectivity.

These modern organizations arose as a relief from the responsibilities which the individual could not shoulder; they were the necessary complement to a civilization which was based on the individual in social and economic matters, but in which the result was that important human rights and liberties were sacrificed to the pressure of competition and the overwhelming might of capital. The unions, enlightened social policies, and industrial organizations have greatly minimized these conditions. But these protective organizations came on the scene to do battle and they were imbued with the doctrine of class warfare; under these influences they either did not—or did not wish to—recognize their limits. Our modern organizations have not thrown off the liberal influences of their origins in the nineteenth century, although they have attained great power.

The danger is that these organizations will exist for themselves alone, to increase their own power, seek only their own aims and forget their subsidiary functions. Today these organizations increasingly absorb the rights and responsibilities of individual persons and communities and thus emerge as clothed with the values and dignity of collective persons. Thus those autonomous organizations, of which we find so many in modern times, are partial collectives which, if their powers are not controlled, expand into the Leviathan of a total collective.

The Christian, who believes that the human person was made to the image of God, cannot escape the conclusion that the absorption of the dignity of the human person implies that the divine image in man is also absorbed by both partial and total collectives. This is the diabolical feature of all collectivism; this is the corruption immanent in collectivism; it has arrogated to itself that which belongs exclusively to man, the divine image in the human person. The modern total collective boldly reveals its pseudo-divinity with irrefutable logic. Here is the root of the cult of the modern despot, here is the root of that Byzantine prostration of the masses before these despots. This cult and this prostration go together; they are the satanic reflex caused by the arrogant usurpation of personal rights and liberties by the collective.

Let us be clear about it. These modern organizations have their place as long as they fulfill purely subsidiary functions and are careful not to set themselves up autonomously in opposition to man. They must always be conscious that they are service instruments for their members and the whole of society. They should recognize that they are bound by the laws of the state, and above all, that they are bound by the moral law. Whenever they forget the one or the other, they begin to travel the road to corruption, and the end of that road is collectivism.

The total collective arrogates to itself the very attributes of God: His unicity, His omnipotence, His wisdom and His omniscience. But the collective does not claim those attributes which, from the human viewpoint, and the special characteristics of God: The mercy of God and the charity of Christ. In none of the collectives of our day is there the faintest trace of goodness, mercy, or love; they all are marked with the features of satanic cruelty and hellish hate. And this is no mere accident; it is the direct result of their defection from the

truth and their profound distortion of the nature of being.

That German democracy came after a terrible defeat and as a stipulation of the victors is not the worst thing. A worse thing is that it arose from a merger of pragmatic democracy and the trend to collectivism. This is German democracy's vital danger. It can easily happen that this twofold stream, of pragmatic democracy and the trend to collectivism, will emasculate the vital community substructures of society, assume the duties and responsibilities of the community, and force the community to wither away. When this happens the rights and liberties of the human person will become the hopeless prey of collectivism.

The Demands of Our Time

You may ask: What must we do? I believe our duty is clear from what I have said. In the first place, we must clearly understand the historical moment in which we find ourselves. "*Custos, quid de nocte?*" Watchman, what of the night? We must be alerted to the times. In the second place we must oppose the trend to collectivism. Our most valuable contribution to democracy is the recognition of the vital importance of the family, education, the church, of professional and industrial associations, and of the community and (we must look to) the fortification of these entities from whose virtues democracy draws its strength and life. As we strive to throw off the blandishments and enchantments of collectivism we must make it clear that socialism and communism are not systems of human progress but of decay and bondage.

We have arrived at that point in history when collectivism reveals itself as the newest form of inhumanity and the latest threat to human culture. Collectivism has been weighed and found wanting. Its roots are severed from the center of being, from God; its fruits are what we might expect from its Godlessness. Here is the task for your association of men and for all thinking Christians who are sympathetic to your aims. Our choice is no longer between socialism and Christianity; today it is between collectivism which is intent on the complete destruction of the human ideal, and that doctrine which has preserved the human ideal, the concept that man is made to the image and likeness of God.

(To be continued)

DR. GOETZ A. BRIEFS

(Translation from the German by the Rev. Frederick Eckhoff)

Warder's Review

Our Nation's Debt

A RECENT "Message to American Industry" from McGraw-Hill Publishing Company, Inc., discusses the subject of our national debt. Because of the general apathy of the American people toward our indebtedness and the corresponding growing trend in prodigal living, the mere realization of the enormity of our financial obligations should have a sobering effect. The "Message" of McGraw-Hill seeks to be objective, proposing "solely to throw light on the question of whether or not we are now in that unenviable position" of enjoying a prosperity based to a large extent "on borrowed goods and borrowed time."

It is a balanced study, avoiding all extremes. Hence its greater value. We herewith reproduce in part for our readers: "On January 1, 1953, the total debt of the United States government and of its citizens was \$627 billion, as shown in the table below. On its face, a debt of this magnitude, which represents about \$3,900 of debt for each person, suggests that we are heavily debt-ridden. The total debt—public and private:

Federal government debt	\$267 billion
State and local debt	30 billion
Private debt	
Corporations	195 billion
Individuals	135 billion
	<hr/>
	627 billion

"The burden of our debts, however, does not depend simply on their size. It depends in much more decisive degree on our capacity to carry the load successfully. This capacity, in turn, is partly a matter of attitude, and attitudes defy objective measurement. A community that gets very jittery about its debts has less capacity to carry its burden successfully than one that does not. But the accurate measurement of jitters, present or prospective, still remains to be mastered.

"Nonetheless, it is possible to throw some light on our capacity to carry the debt burden by studying key economic elements that can be measured with some degree of accuracy. The following paragraphs indicate how some of these key economic elements stand.

"Compared with our national income, the total volume of debts, public and private, is still well below the level of 1929, when it proved to be too

big for the good of the country. Our total debt is now 113% greater than the national income whereas in 1929 it was 146% greater.

"There are several other cheering facts about our debts. One is the sharp decline in interest rates which makes the cost of carrying our debts relatively much less than it was in 1929. It took 8% of our total national income to carry our debts in 1929; it takes only about 5% of the income today.

"We also have much more ready cash now than in 1929. Today individuals and corporations hold a total of \$269 billion in cash or its equivalent, which is almost twice as much as the portion of private short-term debt (about \$140 billion) that is subject to sudden demand for payment.

"Many students of the subject cite the relatively low cost of carrying our debts and the large volume of cash on hand, and reach the comfortable conclusion that our debt burden is nothing to worry about. In further support of this view they emphasize the fact that no important part of our debt is owed abroad. Hence, they reason there is not the danger, so conspicuous in Britain since the end of World War II, that our economy will be upset by the necessity of making heavy debt payments to other countries.

"However, the nature of our debts presents dangers that it would be foolish to ignore. This is true of both the debt of \$267 billion owed by the federal government to its citizens and the \$330 billion in private debts owed by some citizens and corporations to others.

"Public debt can be a dangerous kind of debt because government has the power to print money or to create its equivalent by expanding bank credit. Of the \$215 billion that the federal government borrowed during World War II, over \$90 billion was borrowed from banks. This was the largest single contributor to the inflation of prices that since the war has robbed the dollar of about half of its purchasing power, and thereby robbed the buyers of government bonds of about half the purchasing power these bonds were supposed to represent.

"If, as is quite possible, a new emergency should again require the federal government to borrow heavily while its debt remains so high, it is doubtful that the public would be avid to buy its bonds.

Hence, the government might again be forced to resort to the inflationary process of relying on bank credit.

"Private debts can be dangerous if the people take on new debts more rapidly than is justified by the growth of business or by their ability to repay. Last year bank loans were increased by the imposing sum of about \$6½ billion, which represents an increase of about 11% in total loans outstanding. This is almost twice as much as the increase in the volume of business over the same period. Installment credit for consumers increased by \$3 billion last year, again an increase in debt about twice as great as the increase in business volume in the fields where the credit was used. It is also the fastest rate of such growth in our history.

"So long as the expansion of credit does no more than keep pace with expansion in volume of business, the expansion is constructive. Also, when credit is expanded to acquire resources and equipment that will enlarge the volume of business a little later, that use is clearly constructive. But when private credit expansion begins to run ahead of business growth, it is time for us to be heads up. Such credit expansion courts price inflation. It also creates a forced draft under

business so that, if credit is cut off, there may be a painful drop.

"To give a summary answer to the question: Is the level of debt in the United States a danger to our prosperity?—The answer seems to be, "No" at the moment." We owe nothing abroad. The interest burden on present debt is relatively small and we appear to have the resources to handle the short-term debt. Yet both the total amount of debt and the recent rapid increase in total private debt, especially the latter, are enough to signal for caution. We need restraint on the part of business and consumers to avoid expanding private borrowing at an excessive rate. The federal debt needs to be reduced and put in more manageable form. If these things are done, we can proceed to build a sound prosperity."

In the last presidential election, government economy was a very live issue. It is to be presumed that all citizens oppose a spendthrift policy in government. Do they feel the same about economy in their own private lives? There is some relation between our government and our private debts, both of which, of course, the individual citizens must liquidate. Both should concern us now. The price of indifference cannot be very high.

Contemporary Opinion

THE PERVERSITY of modern Western thought is nowhere more marked than in the fact that while physical sciences have become more and more objective, moral philosophy has become more and more subjective. This artificial bifurcation between the physical and moral order is the inevitable result of the lamentable divorce of philosophy from theology. Many modern thinkers are blind to the fact that both physical law and moral law owe their origin to the will and wisdom of God. They do not see that the one is as objective as the other. They are strange to the theological and metaphysical insight which inspired the Psalmist when he sang the glories of Nature, and in the same breath praised the beauty and splendors of the Law. The typical modern man has lost the universal vision which sees the unity and harmony of the exterior and the interior. . . .

DR. JOHN C. H. WU,
C.A.I.P. News, November, 1952

The British Labour Party is considering proposals for nationalizing agricultural land. The Party's platform for the next election is now being prepared in an effort to get down to cases in future policy.

Of all the proposals for nationalization, this one would seem to be the most significant.

Much of Britain's land has been tied up in vast estates owned by landlords. Some of it is rented to tenant farmers, but the landlords, so it is said, are not able to supply the services which a modern agricultural community needs. Nationalization, provided that the land could be re-divided into family farms and restored to individual ownership, may now be a necessary operation.

Even Winston Churchill once said, as a young man, that monopoly in land was the first and worst monopoly. The failure to face this has brought about bitter class feeling in several countries.

Toward the end of its period in office, the Labour Party retreated from its original position of nationalization of certain industries, and wisely so. Nationalization of land in Communist States has proved a violent fraud, the State becoming the worst of landlords and the farmers political pawns for the Party bosses. We do not expect anything as this to happen in Britain. High taxation has already set in motion forces making for a redistribution of land. Any nationalization plan, of course, would have to involve payment to the present owners at a fair price.

Since land reform is an important factor in the needed social change in many countries, the British Labour proposals will be watched with interest.

The Casket, Antigonish
February 14, 1953

Countless numbers think peace can be won by democracy. No word is perhaps more frequently used in discussions and, unhappily, also more abused. As far back as 1944, before the close of the war, the Pope in his celebrated Christmas message to the world set forth the nature, principles and requirements, of a sound democracy and it is to accomplish for peace in a right social order and the family of nations what its champions claim for it. . . . That message needs to be read and re-studied, and then applied without fear or favor in the grave situation of our age.

ARCHBISHOP A. J. MUENCH
Quoted in the *Michigan Catholic*
March 19, 1953

"I am not as worried about fellow (Communist) travellers as I am about fellow Protestants travelling with Roman Catholics," said Dr. Glenn Leroy Archer, executive director of P.A.O.U., in a talk recently at Immanuel Presbyterian Church in Los Angeles.

Dr. Archer's and P.A.O.U.'s lack of concern about Communist infiltration was not exactly unknown; but now that official admission of it comes from one high in P.A.O.U. circles, the verdict is just about closed. Archer accused Catholics of "exploiting our fear of Communism." Does Dr. Archer have any such fear which could be exploited?

Schools of our youth . . . taught the ten commandments of Moses and the fixed prin-

ciples of centuries that did not need to be written because they were written in the human heart.

Upon these principles, our government was founded, our industrial greatness built, our schools established.

This new philosophy of progressive education is supported by a powerful minority. This minority is particularly powerful in the National Education Association which is almost a quasi-bureaucracy of our government.

Fixed and stable divine laws are rejected by this philosophy of teaching. Moral standards are based on human approval, which means they may change from week to week.

Progressive education holds no obligation for the common good of the pupils. The teacher has no responsibility for teaching the words of wisdom spoken by the scholars of ten centuries. He has no responsibility to teach the beliefs and ideals of our founding fathers.

This is the philosophy of academic freedom—that the teacher is supreme, that he can teach what he pleases.

JAMES FRANCIS CARDINAL MCINTYRE
Quoted in *The Catholic Observer*
Pittsburgh, March 22, 1953

If the American labor movement is to embody the Christian philosophy of labor, it must be influenced from within its ranks by educated men who understand and believe in the Catholic social principles, who dedicate their lives to spreading the doctrine among fellow workers, and who rise to leadership in their own organizations applying those principles.

Unless specialized attention is given to the Christian philosophy of management, unions and labor, there won't be any. You will get secularism.

The clergy are not supposed to be the fore-runners in the Catholic labor movement. The Catholic lay people themselves are the ones who know their specific problems, and those of their industry. They are the ones to arrive at the solutions, acting responsibly as Christian lay people.

Because lay people have not applied Christian principles to their daily life and work, the Church has lost contact with society, and society has lost contact with the Church.

ED. MARCINIAK, as quoted in
The Catholic Herald Citizen, Milwaukee
March 21, 1953

Owners, managers, and workers should cooperate to promote the well-being of the whole community. They should not seek to secure the triumph or advance of the interests of their own particular group, with little or no regard for the economic life of the nation.

A strike may be justified, but the employees who indulge in unofficial strikes, or who deliberately limit output, often seem oblivious of the rightful claims of the public and the principles of social justice.

The same may be said of employers who indulge in restrictive trade practices, or who, exploiting the needs of consumers, aim at inordinate profits, or look for gain by marketing articles that are inherently defective.

Though under the ordinary wage contract workers cannot claim as a right in strict justice a share in the ownership or management of an industry, still they should be encouraged to play their part in planning and making decisions, and be invited to express their views on the various aspects of the work in which they are engaged.

Industrialists could insure more willing cooperation on the part of their employees if, instead of regarding them as impersonal units, they taught them to see the value of their own particular function in the industry as a whole, and their place in its organization.

CARDINAL D'ALTON of Armagh.
Lenten Pastoral, 1953

One of the major obstacles to a United Europe is the continued bitter antagonism of the Socialist parties in Europe to the Church, says Fr. Max Jordan, NCWU foreign correspondent, who is on a lecture tour in the United States. "In most western European countries they continue to keep alive anti-clericalism of a kind that used to be popular at the turn of the century but certainly would appear to be outmoded today," he said. Wherever Catholic statesmen have assumed governmental responsibility, they labor under the prejudices systematically cultivated by the Socialist leaders. When it comes to religion, and particularly religion in education, the Socialists of continental Europe seem to act as "brethren under the skin" of the Communists.

In eastern Europe, of course, Communism is openly hostile to all religion, while in western Europe the Socialists pretend to uphold democracy, but in reality favor policies which are secularistic

and materialistic to the core. These factors answer the question why Catholic influence in European affairs generally is so limited, even though many prominent Catholics hold positions of influence.

"Catholic leaders in Europe are convinced that the unification of the continent is possible only if the Christian forces in all countries rally their strength, if the Christian traditions are revitalized and strongly promoted."

The Examiner, Bombay, India
December 27, 1952

Fragments

U PHOLD THE WORD of truth by your example. So live, that your conduct will be a strong argument drawing men to the true faith in Jesus Christ. That is the sublime apostolate to which you all are called. Thus a powerful phalanx will be formed by your ranks against the destructive elements of godlessness. Against them you are in a position to offer to your people and your government the social teaching of the Church. It is based on social justice, on the duty of each to the community and of the community to each; its goal is peace in the social order, a composing of conflicting interests, so that the humblest in a nation may have at least what is sufficient; its strength is its uncompromising reverence for the honor and natural rights of every human being.

POPE PIUS XII to Catholics of India
December, 1952, as quoted in
The Examiner, January 10, 1953

In his first really general audience since his illness in January, Pope Pius XII stressed the necessity of adult education. He told 4,000 teachers and pupils of Italian schools for adult education that the "rapid evolution of modern society" makes adult education increasingly necessary. His Holiness also took the occasion to stress the importance of the family in education, calling it "the first center of all education and culture."

Several hundred thousand Christian labor leaders should be trained every year, according to Monsignor Cardijn, to meet the challenge of the vast laboring mass unacquainted with Christian ideals. This training can best be given, he feels, on the job through the organization of after-hour study groups.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The Holy Father on Adult Education

THE LAY APOSTOLATE is seriously hampered by a lack of understanding among people generally of the problems in the solution of which our country must play a leading role. This handicap can eventually be overcome by adult education. The need of adult education has thus far not been sufficiently recognized. For this reason it was stressed by our Holy Father in a recent address to some 4,000 pupils and teachers of the schools for adult education in Italy.

The Pope's address stressed that adult education is becoming increasingly necessary because "the rapid evolution of modern society." People who were unable to get a proper education in their youth need it now for several reasons, he stated. Without this education they cannot properly discharge their duties in the family, in civic life or in the international sphere, the Pope declared, nor can they properly assert and defend their rights and privileges as workers or participate fully in welfare activities.

Stressing the idea that adult education means the perfection of the human being rather than just giving him facts, the Pope declared: "A worker is not first of all a producer or a voter but a human being, eager for affection and the opportunity for self-education, who strongly desires to transmit to others the intimate treasures of his heart and not only the work of his arms."

"The importance of politics and the extension of economics in the present world naturally stimulate educators of adults to treat these subjects with reverence," the Holy Father said. "But is it not perhaps too often forgotten that the basis of society, the first center of education and all culture is the family?"

Family breakups and the "deviations of unhappy children neglected by their families" prove that depersonalization strikes at the root of the very first element of society, the Pontiff declared. "If the worker is aware of the dignity of his office as father and if the mother devotes herself to her mission as an educator—with the guidance of suit-

able instruction—the vital cell of society will be healthy and strong," he said.

Although the family is the foundation of all human culture, the Pope said, it "must be developed within the collective unity of society; that is, all relations, both social and juridical, which unite man to his fellowman and to civil authority." In our day these relations extend beyond the political frontier to the international community "within which it is essential that each person should recognize what place he holds and what duty he must perform."

An ignorant people is "defenseless and at the mercy of skilled agitators or unscrupulous politicians," the Pope said, adding: "The right to vote, which gives every one an equal voice in public life, demands of the persons who exercise it at least an elementary notion of political principles and their application within the national and international sphere of politics."

"The same is true of social questions. Groups and associations charged with defending the interests of the working man, assuring a betterment of his life, assisting him in the event of illness or accident have multiplied and not without good results."

"But their proper activity supposes that individual members should continue actively and responsibly to play their part. We have recently disapproved of the excessive influence being exercised upon social life by anonymous and machine-like organizations. Whoever addresses himself to the public under any title whatsoever shares in the responsibility for adult education. This includes those in charge of newspapers, radios, movies, the theater, advertising firms, publishers and booksellers."

The Holy Father has certainly put his finger on a very sore spot in modern social life. We look in vain for large-scale social reform as long as people remain unenlightened masses to be easily swayed by every wind of doctrine emanating from modern false prophets whose number is legion.

"Strong disapproval" of the practice of holding daily prayers in some New York state public schools was registered in a resolution adopted by the New York Board of Rabbis at its 72nd annual meeting here. It also opposed the released time

program for the religion instruction of public school pupils.

The resolution maintains that "the teaching of religion is the proper responsibility of the church, synagogue and home and not of the public school."

Preserving the Family

THE NINETY-SEVENTH CONVENTION of the Central Verein, held in St. Louis last August, adopted a highly important declaration of principles on the family. Above all else, this declaration was a concise but very thorough statement on the principal dangers assailing the home and the family in our day. It likewise expounded the traditional Catholic teachings in which alone we can hope to find the solution to the many problems threatening the very existence of our most fundamental social institution.

The declaration of principles referred to approached the problem of the restoration of the family by focusing attention on such related subjects as "The Family Living Wage," "Pagan Influences," "Churches in Miniature," "Christian Living" and "Television." That this approach was correct is borne out by the fact that the recent twenty-first annual meeting of the National Catholic Family Life Conference in Philadelphia followed the same pattern in its deliberations. In fact, a survey of the message delivered at the Philadelphia meeting reveals that some of the speakers devoted their addresses in entirety to one of the subjects mentioned in the Verein declaration. In substantiation of this we refer to statements made by some of the more prominent speakers who addressed the Conference sessions.

Speaking of "Churches in Miniature," Archbishop Amleto G. Cicognani, Apostolate Delegate to the United States, said this *inter alia*: "It is the duty of the father to give tone and unity to the education of his children in the home. The family home should be like a 'little church' where the father, its proper priest, presides."

Under the title, "The Divine Plan," the Central Verein declaration of last August states the following: "They (parents) should remember

that Divine Providence, which has, from all eternity, called each of us by our own name and planned a definite place and role for each soul, has . . . made His eternal designs, in a sense depend on our free cooperation, and thus enabled all . . . to join with Him in the marvelous work of completing the creation and development of the world."

In the same vein Archbishop O'Boyle of Washington, D. C., told the Family Life Conference "It depends primarily upon parents who have bound themselves together in a holy union before God to give themselves to the appointed work of building homes and families that are Christ-like and apostolic in spirit."

On the influence of television in the home which the CV statement considered at some length Dean McCarthy, director of television for the National Council of Catholic Men, had this to say to the Philadelphia Family Life meeting: "The (television) industry is taking steps to remove some of the dirt that has clouded television's windows of the world. The pace of this will be hastened or retarded by the manner in which we cooperate with the industry. Religion and religious programs are receiving more time every year." For evident reasons the Verein's statement could be broader in its recommendations. It warned against the inordinate use of television to the discouragement of good reading—certainly more than a remote possibility.

The twenty-first annual meeting of the Family Life Conference had as its theme "The Father, the Head of the Home." It is hoped that the many valuable directives and statements coming from this meeting will receive sufficient consideration in our press and pulpits. Few things deserve more immediate and serious attention than the restoration of Christian family life. It rates top priority in the social apostolate.

Toward a United Europe

Few OBJECTIVES have been more assiduously pursued by the Western World, few desiderata more ardently pleaded than a united Europe. The necessity of a strong, united bloc of nations in free Europe began to be felt almost immediately

after World War II. In time various plans of economic assistance and international collaboration toward the attainment of this end have been evolved. What is more important, some of these plans have already been initiated and not without prospects of ultimate success. We have come to

now the benefits of the Marshall Plan, Benelux and the Schuman Plan.

In addition to collaboration in economic affairs there has been NATO, originally headed by General Eisenhower, the object of which is to unite the free nations of Europe in a common military effort for mutual defense against the threat of Soviet imperialism. While NATO has not enjoyed the success of its counterparts in the fields of protection and trade, it has not been written off as a failure. Old fears and suspicions have reared their heads to seriously hamper this plan for coordinated military effort. But in spite of this, NATO is not dead. It is hoped that the growing spirit of cooperation in other fields will eventually make for greater success in a cooperative military plan also.

The question comes to mind, however, as to whether Europe will actually acquire a spirit of solidarity, even if present plans for mutual concessions on a material basis be completely successful. Catholics, and in fact all Christians, are convinced that all exterior measures of unifying the nations, such as the plans at present being considered, must fall short of the mark, unless there be spiritual bonds effecting an interior unity among the various peoples. The absence of such a spirit of unity has been Europe's weakness since the sixteenth century. However, few historians and political scientists outside the Catholic Church are willing to admit this fact. It was thus that a very unhealthy, exaggerated nationalism was even fostered and Europe became the scene of almost ceaseless strife for the "balance of power."

Will the present crisis cause the nations' leaders to think in more realistic and enduring terms as far as Europe's unity is concerned? We can only hope so. In his first audience since his attack of influenza in January, Pope Pius XII made a strong plea for a spiritual basis to present efforts at European unity. Addressing a group of professors and students from Europa College at Bruges, Belgium, on March 15, His Holiness anticipated his scheduled return to his public appearances by several days, in order to deliver a twenty minute address in French to the assembled students of international diplomacy.

The Holy Father's words were direct and to the point. Europe's unity and salvation depend

on its use of its spiritual heritage, he said. This unity must be built on the basis of solid mutual concessions in the material sphere, but it must not stop there. "The prospect of material advantages," said the Holy Father, "will not guarantee the will to sacrifice, which is indispensable to success."

"If solid guarantees," continued Pope Pius, "are sought for collaboration between countries, or for that matter, for any human collaboration in the private or public realm . . . , only values of the spiritual order will prove themselves efficacious. Only these will permit a triumph over vicissitudes which accidental circumstances, or oftener the wickedness of men, are not slow to arouse. Among nations as well as among men, nothing endures without true friendship."

Sensing the present crisis as the impelling motive for current efforts in political, economic and military collaboration, Pope Pius warned against expecting too much of them. "Instead of allowing herself (Europe) to be pushed somewhat unwillingly toward the goal, would it not be much better if each one were attracted by a positive element?" This positive element is the spiritual worth of a Christian culture, Europe's unique heritage. "We fear that without it," said the Holy Father, "Europe does not possess the inner strength to preserve not only the integrity of its own ideals, but also its own territorial and material independence in the face of more powerful adversaries."

Will the plea and the logic of Pope Pius XII fall on deaf ears? Will power politics and opportunism continue to determine the policies of the nations? The world witnessed a sickening spectacle in the welcome extended to bloody Tito by the English Government on his recent visit to that country. Whatever explanation our "practical" politicians may adduce to justify the hospitality shown Yugoslavia's ruthless Dictator on this occasion, the evidence is clear that England is not ready to formulate its policies on principles, but rather continues to be committed to expediency and opportunism. It is just such a materialistic philosophy which has divided Europe for so long a time and brought the world, including England, to the miserable pass of our present chaos.

SOCIAL REVIEW

Slave Labor Camps in Hungary

THE NUMBER OF PRIESTS and nuns in slave camps in Hungary is steadily increasing as the Communist regime sends more and more people to work in the camps to meet Soviet demands for increased production. The total slave labor force is at least 60,000 strong and is expected to reach 100,000 as the Moscow demands increase. The workers are mainly employed in quarries, building strategic air bases, roads and canals and in the rice fields. The so-called "people's courts" show great zeal in recruiting slave workers. Owing to bad housing conditions many jobs cannot be filled on a voluntary basis. So the courts have been instructed to "shanghai" workers.

Labor camp sentences are always indefinite—a five-year sentence, for instance, means a minimum of five years, not a maximum. Workers "unwilling to contribute to building up the people's republic" are told before their term expires that it has been extended for six months. Six months later they may be told the same thing. Cases are known of men sentenced to one year who have served three or four years without being released. "Negligent" workers are sent to "re-education" camps or to prison.

The bulk of the slave labor is provided from internment camps run by the security police. They are empowered to intern anyone suspected of an "anti-state" or "anti-social" attitude. No trial is required—and there is no appeal.

Wages in Building Trades Up 15c an Hour

IT IS THE AFL *News-Reporter* which informs us that union wage scales of building trades workers rose an average of 15 cents an hour during 1952, according to the Bureau of Labor Statistics. This represented a gain of 6½ percent, compared with a rise of 4½ percent the year before and 7 percent in 1950.

BLS estimated the hourly scale averaged \$2.61 last January second. The Bureau based its estimate on a survey of 7 building trades in 85 cities.

During the last quarter of 1952, plumbers recorded the greatest gain with their increases averaging 3.6 cents an hour; plasterers advanced by 1.9 cents an hour; electricians, 1.6 cents, building laborers, 1.4 cents.

Some 1952 Farm Facts

FARM OUTPUT PER MAN-HOUR in 1952 was an all-time high, 70 percent above the 1935-36 average and nearly 5 percent above 1951. The Nation's farms, with an agricultural labor force about 2½ percent smaller, turned out almost 10 percent more than in 1951.

For four years the estimated number of people working on farms has gone down every month from the number for the same month the preceeding year. Altogether, farm employment has shrunk by about 1¼ million workers during the past 5 years.

Moreover, farmers found themselves faced with steadily rising costs and the need for using very large quantities of important supplies in the all-out production effort. In 1952 it is estimated that farmers had available for use approximately 5.57 million tons of the three primary plant nutrients combined, whereas in 1940 they used only about 1.77 million tons.

Farmers had about five times as much investment in machinery and motor vehicles as they had in 1940.

At the beginning of 1952 farmers owned about 4 1/5 million tractors, or over 200,000 more than the year before. They owned about 2,400,000 trucks, 100,000 more than at the beginning of 1951. They had 4,350,000 automobiles, which was a gain of 70,000. The quantity of other machinery on farms was up about 9 percent over the previous year.

Tragic Toll

SOME STATISTICIAN has computed the loss of lives in traffic since the advent of the automobile and compared it with lives lost in battle since the battle of Concord bridge in 1775.

Since 1775 in all of its battles the U. S. A. has lost 1,005,000 lives from Concord in Massachusetts to Heartbreak Ridge in Korea. During the period of the automobile, which is little over half century, 1,018,500 lives have been lost due to motor accidents of one kind or another. In other words the automobile has killed more in little more than fifty years than all of our wars in 177 years.

As population increases around urban areas and congestion makes traffic movement more difficult, we note a rising curve of accidents. Moreover, as cars increase in power and speed, the curve likewise rises.

Dairy Co-ops Face New Problems

THE NATIONAL MILK Producers Federation, "the oldest and largest farm commodity organization in the United States," has recently issued Bulletin No. 45 in its Educational Series. Before a review of the 1952 dairy problems and recent developments, this number of the *Bulletin* deals prevailing trends in milk marketing and distribution which pose new problems for dairy co-ops.

An ever increasing proportion of the milk sold for fluid consumption in the United States is becoming subject to federal or state price control. At the same time the farm tank pickup and the distribution over wide areas of milk in paper containers is changing the fluid milk industry from the essentially local in character to one which may be regional or even nation-wide—a situation which raises many new problems. All of this means that the task of the cooperatives in effectively representing producers at federal order price hearings will become increasingly difficult, and the need for well-informed cooperative spokesmen will be greater.

At present there are forty-seven markets in the country operating under federal milk orders, with three more in which orders are expected momentarily. Since November 1 a year ago four new orders have been issued. They are the Neosho Valley Area (Missouri, Kansas and Oklahoma); Sioux Falls, South Dakota; San Antonio, Texas, and Ft. Smith, Arkansas.

Vatican and Spain Negotiating New Concordat

THE VATICAN AND SPAIN are negotiating a new concordat to define the relationship between Church and State, it was disclosed by *Ecclesia*, official organ of Spanish Catholic Action. The last Spanish-Vatican concordat was signed in 1851, but since the Civil War of 1937 only a *modus vivendi* has existed between the Franco regime and the Holy See. This was signed in 1941. Over the past six years there have been various reports of new discussions between Spain and the Holy See with a view to revising the 1851 agreement. These reports said that the revisions would include the modification, if not abrogation, of the privilege traditionally accorded Spanish rulers of appointing bishops.

This privilege, previously exercised by the kings of Spain, was extended by the Vatican to Generalissimo Franco as head of the State. However, controversy recently has arisen over Gen. Franco's appointment of bishops.

Farms With Telephones

THE CENSUS OF AGRICULTURE for 1950 indicated that 38.3 percent of the Nation's farms had telephones. This is actually a smaller proportion of the total and a smaller number of farms having telephone service than in 1920.

In appraising the census results, it should also be recognized that probably less than half of the farms indicated as having telephone service actually have adequate service. In many areas—even in New England and in the high-income areas of the Middle West—most farm telephone service is provided by manual magneto equipment that was installed thirty to forty years ago.

Since World War II, very little progress has been made in the extension of automatic dial telephone service to the farms of the United States.

Irish Health Program

FOR SOME TIME the Irish Bishops have been warning their people to be wary of the advent of the Welfare State. Particular attention in this regard has come to be focused on a national health plan introduced in Eire not long ago. A report carried by *The Michigan Catholic* (March 26) tells of opposition to the health program emanating from Catholic circles.

The new Irish health bill, which was greatly modified to meet objections from Catholic leaders, is still being opposed by some Church groups and the medical profession.

The bill provides for hospital and medical care at moderate cost to certain income groups, with participation on a voluntary basis.

The Irish Catholic vocational conference charged that the bill remained "a further substantial encroachment on the natural rights of the families and vocational groups." The conference further said that the bill "sets aside the entire principle of subsidiary function which Pope Pius XI had declared to be unbreakable and unchangeable."

(Pope Pius XI, in his encyclical on "Reconstruction of the Social Order," said in regard to the principle of subsidiary function: "It is an injustice, a grave evil and a disturbance of the right order, for a larger and higher association to take over the functions which can be performed efficiently by smaller groups.")

The Catholic vocational conference also said that under the new bill "the end of the voluntary hospitals is in sight, which would be a disaster."

"If State assistance for voluntary hospitals is necessary," the group said, "this should not mean the surrender to the State of these institutions."

Miners' Apprentices Want Religion Classes

A RECENT NEWS ITEM from Essen, Germany, gives the encouraging report that, while the concern over the religious indifference shown by wide sectors of Germany's youth is undoubtedly justified, there are certain bright spots in the picture. One such bright spot is to be found in the Ruhr area, Europe's most industrialized section.

About 10,000 youths between the ages of 15 and 18, who work as miners' apprentices in the coal pits there, have shown themselves most amenable to religious influences. These young men live in special homes and youth villages established by the industry. They receive practical instruction in the mines and also visit vocational schools. Some years ago, voluntary religious instruction classes were introduced in the schools. The response was gratifying—90% of the boys attended these classes.

The director of the mining industry, who made this report, said that the boys are the first to complain if for one reason or another the classes cannot be held.

U.S. Aid to Egypt

THE UNITED STATES AGREED to give Egypt \$10,000,000 toward a rural improvement program. The project will be aimed at reclaiming waste lands and resettling landless farmers.

A State Department announcement said, under an agreement signed in Cairo, Egypt will put the equivalent of \$15,700,000 into the program.

The United States money comes from Point IV technical aid funds. It involves "a considerable expansion of Point IV activities in Egypt," the announcement said.

British Catholics Seek Solution to Housing Problem Through Self-Help

BRITISH CATHOLICS are taking the lead in the nation-wide move to alleviate the critical housing shortage through the formation of "self-help house builders" groups.

These groups, composed almost entirely of heads of families urgently needing homes, believe the best way to solve the shortage is for those who need dwellings to build them.

There are more than 100 such groups throughout the country. Each has about forty members, who carry on the work in their spare time.

The Catholic Parents and Electors association, which has been cooperating with the self-help groups the last two years, recently sponsored a

conference in London at which new building methods, improved organization and financial problems were studied.

This conference laid the ground work for a national Catholic rally on the housing problem next fall. Catholics will be urged at the rally to increase their participation in the self-help builders groups.

Holy See and Syria Establish Diplomatic Relations

FOR THE FIRST TIME, diplomatic relations have been established between the Holy See and Syria, according to an announcement in "Osservatore Romano," Vatican newspaper.

The announcement said the Vatican will establish an internunciature in Syria, while Syria will establish a legation in the Vatican City. The text of the announcement read:

"The Holy See and Syria have established an exchange of diplomatic representations, with the rank of internunciature apostolic for the Holy See, and the rank of legation for Syria, confident that the friendly relations already existing will thus be greatly reinforced, to mutual advantage."

The Holy See formerly had an Apostolic Delegation in Syria, a non-diplomatic representative. Serving until recently as charge d'affaires of the Apostolic Delegation has been Msgr. Guido Del Mestre.

Biography of Co-op Priest to be Published

A BIOGRAPHY OF Father James Tompkins of Nova Scotia, who started the international co-operative known Nova Scotia Adult Education co-operative movement, will be published in May by P. J. Kennedy and Sons.

The book, entitled "Father Tompkins of Nova Scotia," is by George Boyle, close associate of Father Tompkins for thirty years. Father Tompkins, now an octogenarian, founded fishing co-ops and housing projects that made international headlines.

Largest German Daily Sold in New York

A RECENT ASSOCIATED PRESS dispatch announced the sale of the 119 year-old *New York Staats-Zeitung und Herold*, largest German language daily newspaper in the United States. In making public the news of the sale, Victor J. Ridder, editor, said that the Ridder Publications, Inc., has completed negotiations with the new proprietors, August Steuer and Edwin Singel.

It was further announced that the Ridder family retained its holdings in eight other newspapers, four radio stations and a television station.

Land Reform Programs in India

COMPREHENSIVE LAND reform policy for India is now taking shape with various state governments launching land reform programs of far-reaching import.

Centuries-old land tenure systems have contributed much to the present seething discontent of large sections of the Indian peasantry. The Congress Party governments of the states have acted as best as they could to eradicate the evil of inequitable land holdings. Abolition of the much-criticized zemindari (absentee landlordism) has been made one of the main planks in the economic program of the Congress Party.

In Madras, the zemindari system has been dissolved by law and the government is now raising funds to pay compensation to the dispossessed landlords.

"Land to the Tiller" is a slogan of much relevance to the present economic set-up of India. Catholics have generally supported as legitimate the claim that the tenant should be made the owner of his holding. It is pointed out that the maldistribution of wealth which confronts India today is most pronounced in respect of landed property. A small number of big landlords with huge estates exists side by side with a numerous class of small owners, tenants and millions of landless laborers.

Belgian Population Problems

THE INTERNATIONAL CATHOLIC Migration Commission *News* cites the *Independence*, Charleroi of January 6, to the effect that Belgium is one of the regions of West Europe in which the density of the population is greatest (743 per Sq. M.). Although the number of its inhabitants continues to increase, the demographic situation is giving rise, nevertheless, to considerable uneasiness, for the birthrate is steadily declining and the country is faced with an ageing population. As a result, it is feared that the proportion of Belgians who are capable of employment will soon be too small and the percentage of the active population dangerously lower than that of the aged for whom an existence must have to be provided.

Among the causes of this drop in the birthrate are mentioned the moral, economic and political insecurity which has resulted from two wars and made many people psychologically uneasy. A generous, active and comprehensive policy applied by the government in support of the family, is deemed necessary to solve these problems.

A warning that large-scale charitable organizations with their mazes of intricate techniques are encroaching upon the field of true Christian charity was given by His Eminence Paul-Emile Cardinal Leger, Archbishop of Montreal, in an address in Montreal recently.

Charity, no matter how highly organized, must remain true charity, based on the love of God and of one's neighbor, Cardinal Leger told several hundred delegates and guests at the first congress of the French section of the Canadian Catholic Welfare Conference, held at Laval University. The delegates came from French sections of twenty-two dioceses in Canada.

The world is succumbing to the "demon of techniques" and real Christian charity is being exiled more and more from the world, the Cardinal said.

Catholic Standard and Times
Philadelphia, March 20, 1953

In many reports that have been made on American industry by teams from British firms there has often been a reference to the fact that apprenticeship is dying out in the United States.

A recent report also deals with the subject, "Machine Tools" (British Productivity Council, 3s. 6d.).

The reports state that apprenticeships are not considered necessary for the majority of production jobs in American industry. "Green" labor is quickly trained to do a single job on which they stay.

Linked with this fact is a further part of the report that describes American standards as being less exact than British, with the elimination of extra work (grinding and finish-turning) that is for appearance only.

These points are linked because, if the machine-man has not had something of a general engineering training, such as an apprentice gets, he is not capable of the exactness of the trained man.

Is this a good sign? It puts the importance of production far above every other consideration and robs engineering of much of the skilled nature. This means that the work must become more and more repetitive, and would tend to deaden the soul.

H.M.D. in *The Catholic Worker*
London, February, 1953

HISTORICAL STUDIES AND NOTES

THE NINETEENTH CENTURY CATHOLIC CRITIQUE OF THE LIBERAL THEORY OF FREEDOM OF THOUGHT AND UTTERANCE

VI.

THE INFLUENCE OF KANT's immanentism was, of course, felt particularly in the German-speaking countries. While in France the liberal movement stressed the civil freedoms, particularly freedom of education and of the press, and in England freedom of conscience and belief, in Germany it seems to have emphasized intellectual freedom. In Germany, Guido de Ruggiero tells us, it was philosophers rather than publicists, theologians or statesmen, who provided the theoretical formulations of liberalism, and, it is true, statements of "unusual excellence."¹⁵⁶ These men translated the ideas and practices of the French Revolution, which propagated itself in Germany, into forms more congenial to the German mind.¹⁵⁷

The more recent history of Germany under Prussian hegemony has often caused students of history to overlook the fact that the love of freedom and independence has always been deeply ingrained in the German race from earliest times. Tacitus attests to this. As a matter of fact, the Germans' love of freedom tended to turn into lack of discipline and into political disunity. Perhaps the best explanation for the absolutistic and totalitarian phases in German history is that they often times represent attempts to check the centrifugal, individualistic and separatist tendencies of the Germans—attempts to unite them by force. The Reformation may be looked upon as a large-scale manifestation of German religious individualism. Originally and by nature, the Germans were not state-minded; they have never become a truly political race. The Holy Roman Empire was for long periods of its thousand years of existence characterized by decentralization, i.e., by widespread self-government and a plurality of autonomous bodies. Gradually the secessionist tendencies prevailed.

"In the eighteenth century, Germany presented a great variety of territorial and political forms and

mutually exclusive State traditions."¹⁵⁸) Also, on the other side, a Prussian state grew up, containing strong Slavonic elements and showing a marked tendency to expand and to predominate. That constellation of numerous petty kingdoms, principalities, duchies, etc., "juxtaposed without any link or line of conduct" (Ferrero), lay, as it were, between the waning Empire and the waxing Kingdom of Prussia, some gravitating towards the one, some towards the other, and still others towards the political system of France. The impact of the armies of the French Revolution and the crowning, in 1804, of Napoleon as emperor finally uprooted the Holy Roman Empire. By claiming to be the true successor to Charles the Great,* Napoleon tried to link himself to the tradition of the empire, or, more correctly, to substitute his own revolutionary empire for it. At the same time almost all the free cities of the Empire were extinguished and a large number of states broken away from it.¹⁵⁹) When in 1806 Francis II of Austria surrendered the crown of his ancestors, the "vast dilapidated Gothic structure" at last collapsed and Germany was thrown "into revolutionary confusion, which had been the German echo of the French Revolution."¹⁶⁰)

With the disintegration of the Empire, which had for centuries formed the ideal bond of the German people, it became increasingly obvious that a new bond was needed. The French Revolution had created among the German bourgeoisie a new feeling for national independence. This national consciousness, however, did not, in the beginning, express itself in a one-sided advocacy

*There is no sense in calling the Frankish King the first emperor of the West "Charlemagne." The Franks were a German tribe or federation of tribes. The Treaty of Verdun, which restored the political independence of Gaul, was signed 29 years after the death of Charles I.

¹⁵⁸) de Ruggiero, *History*, p. 211.

¹⁵⁹) Karl Hampe, "Holy Roman Empire," *Encyclopedia of the Social Sciences*, Vol. VII (New York, 1937), p. 426.

¹⁶⁰) Guglielmo Ferrero, *The Reconstruction of Europe* (New York, 1941), p. 217.

¹⁵⁶) *The History of European Liberalism*, p. 211; also, *Encycl. of the Social Sciences*, Vol. IX, p. 439b.

¹⁵⁷) *Ibid.*

specific German interests. It was, to a large extent, consciousness of a common cause with neighboring France and her Revolution. This common cause was: to achieve political self-determination for the bourgeoisie and, through the emancipation of the middle classes, national maturity. The German intelligentsia considered it a special mission to overcome the narrowness and self-centeredness so characteristic of German historicism, and to recapture something of the pre-national, cosmopolitan and truly "catholic" spirit prevailing in the most glorious periods of

Holy Roman Empire. The dignity of the German nation, men like Fichte, Goethe, Herder, Lessing, Schiller believed, does not depend on the fate of dynasties and could not even be affected by the downfall of the Empire. Germanness is a moral, not a political, dimension; it dwells in the national culture and tradition. States, of course, have risen against States; but there is no reason why "fatherlands" should war against one another. There should be a world-wide family of nations cooperating harmoniously for the cultivation of humanity.¹⁶¹ Germany's special calling, it was held, is to work for universal brotherhood and perpetual peace. At least in the case of Germany, patriotism and cosmopolitanism should be synonymous; for the German mind is world-embracing and progressive.

These were the ideas developing in Germany at the turn of the century. In prose and poetry took the shape of the so-called "Storm and Stress" movement, which gave, *inter alia*, literary expression to the supposedly specific German "urge" for world unity. Opposed to the rationalism of the Enlightenment, German writers demanded "freedom of sentiment," i.e., the right of the individual to express his feelings orally and in writing. Unity, they felt, was concord in the strict sense of the world, i.e., a "with-one-another" of hearts rather than of minds, a fruit of sympathy rather than of deliberation.

Unfortunately, this emotional or literary unity, which "satisfied men's minds in the first glow of historicism," proved "increasingly inadequate, as the bitter experiences of the Napoleonic period revealed. . ." ¹⁶² Thus the idea that the *Kulturnation* (cultural nation) must have its complement in a *Staatsnation* (political nation), somewhat

after the manner of Prussia, gradually made headway in the German consciousness.¹⁶³ Prussia herself, on the other hand, after the defeat of Jena, began to realize that it must rid itself of its antiquated elements and become the country of all, of the peasants, the bourgeoisie, the landed aristocracy, and the King. The reforms of Karl vom Stein and K. A. von Hardenberg (1807-12), though not entirely successful, injected a spirit of liberty into the Prussian state, thereby greatly strengthening its political unity and helping it to shake off the Napoleonic yoke. Metternich, however, did everything in his power to strengthen the reactionary elements in Prussia and to arouse the Austrophile elements of Germany against Prussian Liberalism. A liberal Prussia, he feared, would mean the end of the Austrian hegemony and of the Austro-Prussian equilibrium in the German federation.¹⁶⁴ His efforts were not without success, since the Prussian government, too, wished the landed aristocracy to regain its former political power. However, the German middle classes did not regard this equilibrium as the answer to their quest for national unity.

The spirit of the Holy Alliance pervading this relationship was adverse to the spirit of Liberalism which was, after the French Revolution of July, 1830, spreading in the States of Southern and Western Germany. Since the policy of reaction was practically identical with a policy directed towards increasing the power of particular States, rather than towards unification of Germany, it is not surprising that the Liberal feeling combined with a national feeling and that those who fought for freedom almost without exception also fought for a united Germany. The success of the German Customs Union (1833), applying the principle of free trade, strengthened the movement towards national unification by means of liberty. The various efforts of German Liberalism culminated in the Revolution of 1848 and the National Assembly of Frankfurt-on-the-Main. Liberal theory, however, did not, as yet, prevail over reactionary power politics. The German Confederation of 1815, "in which unity was compromised with particularism and supremacy divided between Austria and Prussia," survived the Revolution and doctrinaire critique of the Frankfurt Parliament. It was not until the war of 1866 had ended the rivalry between Austria and Prussia in favor of the latter that it was possible to prepare

¹⁶¹) Karl Vorländer, *Von Machiavelli bis Lenin*, Leipzig, 1926), pp. 146, 153, 176; also F. Meinecke, *Liberalismus und Nationalstaat* (Munich, 1922).

¹⁶²) de Ruggiero, *History*, p. 212.

¹⁶³) *Ibid.*

¹⁶⁴) *Ibid.*, p. 241.

for the second German Empire to which Bismarck stood godfather in Versailles in 1871.

The question now arises: what was the position of the Catholics in Germany and Austria during the evolution of German Liberalism? Since the Reformation, German Catholicism was almost permanently on the defensive. The Enlightenment as well as the Establishment, princely absolutism and modern Liberalism—all joined forces against the Church in Germany. Only among the representatives of the Restoration and among the Romanticists were there some who joined the fight for the freedom of the Church. This struggle for what might be called Catholic emancipation was rendered more difficult by the fact that the Church was weakened also by a decision, made in 1803, by the Deputation of the Imperial Estates which "indemnified" the secular princes for territorial losses consequent upon the peace of Lunéville, by turning over to them all the possessions of the Church situated east of the Rhine. This external "secularization" was coupled with an internal one, due to the creeping into Catholic thinking of the ideas of the Enlightenment and of Kantian philosophy. Besides, all the Catholics who heretofore had lived under the rule of ecclesiastical princes now found themselves subject to secular, rulers, practically all of whom were Protestants.

The governmental bureaucracy, steeped in the spirit of rationalism and enlightenment, missed no opportunity to interfere in ecclesiastical matters. It seems, however, that it was exactly this constant meddling of supposedly liberal governments with the inner affairs of the Church which caused those Catholics who had been toying with the current rationalist philosophies to lose faith in liberalism and to rally to the cause of religious freedom. Gradually, German Catholicism "emerged from the conflict with new vitality," rising, as it were, "from the tomb, the dark days of helpless weakness, languor and inaction . . . to a more vigorous life."¹⁶⁵ Thus the sufferings of the time and the increasing attacks upon the Church revived the *sentire cum ecclesia* among the Catholic laity.¹⁶⁶ The spirit of the Enlightenment which had, for decades, infected the thinking of the higher clergy, of the educated laity,

influence and to recede into the background.¹⁶⁷ More and more truly Catholic leaders came to the fore, many of them with conservative leanings. Of the conservatives, not a few belonged to the Romantic movement. Particularly fruitful of leadership was the Munich circle which had Jos. v. Görres for its center. Görres himself assumed publicist leadership. Another member of the circle, J. A. Möhler, was instrumental in the rejuvenation of Catholic theology in Germany. A third, Franz Baader, paved the way for a Catholic social movement.

It is interesting to observe how, at times, Catholic conservatives in Germany sympathized with the Catholic liberals in France and their struggle with a State bent on suppression or, at least, limitation of the Church. Joseph von Görres, e.g., though now anything but the enthusiastic supporter of the French Revolution he had been in his youth, did not hesitate to protest against a government that "stifled the expression of the public voice" and to demand abolition of censorship and freedom of discussion.¹⁶⁸ "After Prussia had subjected the public journals to a timid, anxious and petty censorship," he wrote in *Deutschland und die Revolution* (1819), . . . "another asylum was sought for the free expression of opinion. Such an asylum was found in the constitution of Weimar, one of the fundamental laws of which was the abolition of all censorship. This constitution . . . had, from the freedom of discussion which it promised, acquired an importance in the eyes of all Germany."¹⁶⁹

But diplomatic campaigns and judicial proceedings soon caught up with the persecuted writers and journals that had come to the Grand Duchy of Saxony-Weimar in the hope of finding there a haven for themselves and a place free from censorship. Görres tells that those writers soon "found the cooling quite sufficient to deter them from exerting themselves any longer with an overabundant zeal in the cause of their country." "Others," he continues, ". . . prudently adopted a safer course, and entered into an amicable arrangement with power for mutual satisfaction. To speak of liberty and liberal sentiments in general terms, while in practice they glossed over and justified every act of despotic violence and every detestable institution, seemed

¹⁶⁵ Raymond Corrigan, S.J., *The Church and the Nineteenth Century* (Milwaukee, 1938), pp. 134-35.

¹⁶⁶ Valmar Cramer, "Katholische Bewegung in Deutschland 19 Jahrhundert," *Staatslexikon*, Vol. III, (Freiburg i.B., 1929), col. 49.

and Catholic education in general, began to lose

¹⁶⁷ *Ibid.*, col. 50.

¹⁶⁸ J. v. Görres, *Germany and the Revolution*, (London, 1820), pp. 126, 130, 150.

¹⁶⁹ *Ibid.*, p. 126.

to them the only course compatible with an age in which all regard for justice was laid aside."¹⁷⁰) and in another of his political writings, discussing freedom of speech and of the press, he tells the absolute princes and their informers: "You fools to believe that the godhead depends on your vigilance for the preservation of the eternal order off the universe and that it has grounded the pillars of the moral structure of the world in the confused human mind* . . . The spirit endures to tyrants; you may mark off the field with boundary lines: it will quietly carry the border tones—but try to encompass the waters or to divide the air into departments and districts, to enthrall the fire or to grasp the light! And now, how do you propose to block, with your crude tools, the ideas and to check the radiation of thought? What you actually achieve is that you fill the minds with moral indignation about your outrageous acts . . . and that, what would otherwise have passed as a quiet summer lightning, now moves up as a ravaging thunder-storm. Only this remains for you as an indisputable right: to punish the incendiary, the spiritual as much as the physical, because he sins against God as the pyromaniac sins against society. You even have a right to anticipate and prevent a planned murderous attack wherever there is no doubt about the injustice intended. But never try to prevent an abuse by denying the corresponding right altogether."¹⁷¹)

Görres' emphasis on "freedom of the press" becomes more understandable if we remember that he was director of the *Rheinischer Merkur* (Rhenish Mercury), which K. S. Pinson calls "the first important newspaper in the history of German journalism."¹⁷²) Napoleon feared it as "*la cinquième puissance*." Since Görres was violently opposed to the Prussian aims at hegemony, his newspaper was suppressed only two years after its first appearance, just as his book *Germany and the Revolution*, from which we quoted, was confiscated by the Prussian government. He himself was forced to flee and, in exile, contributed to *Der Katholik* (founded in 1821), probably the earliest learned German Catholic monthly.

*The writings of Görres as of other Romanticists often defy translation. They are extremely ornamental and allegorical, full of "curlicue" and "gingerbread."

¹⁷⁰) *Ibid.*, p. 131.

¹⁷¹) J. v. Görres, *Eine Auswahl aus seinen Werken und Briefen*, ed. by W. Schellberg, (Cologne, 1927), p. 426.

¹⁷²) *Encyclopedia of the Social Sciences*, Vol. VI, (New York, 1937), p. 704.

The famous "Cologne Affair" gave Görres an opportunity to use his powerful pen again to convert, as R. Corrigan, S.J., expressed it, a tactical blunder of the Prussian government "into the rallying cry of a persecuted Church."¹⁷³) As is well-known, in 1837 the Archbishop of Cologne, Clemens August, had been arrested because of his refusal to observe the Prussian decrees regarding mixed marriages. The Catholic people were stirred into action and Görres lost no time to nurse their feelings into vigorous flame by his eloquence. In his pamphlet *Athanasius* (1837), Görres "roared like a lion," telling the story of centuries of persecution, unmasking the "neutral" state and dragging Prussian absolutism before the bar of European intelligence.¹⁷⁴) In 1838, upon his suggestion, the *Historisch-Politische Blätter* was founded. This magazine, first edited by Görres' son Guido, together with G. Phillips, remained for almost a century one of the finest Catholic periodicals ever published.

(To be continued)

DR. FRANZ H. MUELLER

Diamond Jubilee of New Subiaco Abbey

MARCH 15TH OF THIS YEAR marked the Diamond Jubilee of the arrival of Father Wolfgang Schlumpf, O.S.B., and his two companions, Brothers Kaspar and Hilary, at the present site of Subiaco, Arkansas, where they established a new Benedictine foundation which was destined to play an important role in the development of the Church, not only in Arkansas, but in the south-central section of our country.

Like the history of all our monastic institutions, the story of New Subiaco is a most interesting one. It certainly bears telling. *Social Justice Review* hopes to tell the story of New Subiaco some time in this its jubilee year. We have a debt to the memory of the pioneers who made such heroic sacrifices in planting the seed of the Faith in America's primitive soil. We must never forget that debt. To do so would be an injustice to those who have gone before us and a loss to our own generation, which can know itself thoroughly only in the light of its spiritual antecedents.

¹⁷³) *The Church and the Nineteenth Century*, p. 137.

¹⁷⁴) *Ibid.*, p. 141.

Book Reviews

Received for Review

- McKnight, Felix R.: *The Easter Story*. Henry Holt & Co., New York. \$2.50.
- Eppstein, John: *Code of International Ethics*. Newman Press, Westminster, Maryland. \$4.00.

Reviews

- Garrigou-Lagrange, Reginald, O.P., S.T.M. Grace. Herder, 1952. 535 pages. \$7.50.

THE THEOLOGICAL PENETRATION and clarity of Father Garrigou-Lagrange have made him eminently suited to the task of making available to an ever growing number of Catholics the treasures of theological knowledge that lay hidden in the *Summa Theologica* of St. Thomas Aquinas. Particularly is this true in the United States where English translations have brought him a large following among priests, sisters, and the laity. If the other translations have been met with enthusiasm, there is no reason to suspect that this present treatise will not receive an even heartier welcome, for it promises to be one of the most thorough and scientific English treatments of God's intimate actions within the souls of men. It is basic to a more complete understanding of the spiritual life, and the reader is assured of one of the most competent guides as he makes his way through this difficult and controversial field of Catholic theology.

The inclusion within the text itself of references to Sacred Scripture and other authors has eliminated many footnotes, thus making the volume that much easier to read without sacrificing scholarship and accuracy. Another notable feature is the lengthy supplement of over one hundred pages which has given the author an opportunity to treat various points to which St. Thomas does not make specific reference in the section of the *Summa* devoted to the doctrine of grace.

The greatest disadvantage with this work, as with all of Garrigou-Lagrange's commentaries, is that it supposes on the part of the reader more than a passing knowledge of St. Thomas' own teaching in the *Summa*, a knowledge which many American readers lack. Because the author has been forced to confine the greater part of his work to a particular part of St. Thomas' general theological treatise, the reader must wait till he comes to the supplement before the nature of grace is explained as a formal participation in the divinity. If the author had more freedom in planning and organizing his treatise, he may have given more attention to such important effects of habitual grace as the adoptive sonship, which receives only a brief treatment, and to the inhabitation of the Blessed Trinity, to which only one page is given.

These shortcomings become insignificant in view of the over-all quality of the book which presents habitual and actual grace with such insight, completeness and theological accuracy.

REV. J. T. RICHARDSON, C.M.
Kenrick Seminary, St. Louis

- Smith, Joseph P., S.J., *St. Irenaeus: Proof of the Apostolic Preaching*. Translated and annotated. (One of the series "Ancient Christian Writers" of the Catholic University, Washington, D. C.) The Newman Press, Longmans, Green & Co. 1952. 233 pages. \$3.25.

This sermon of St. Irenaeus was translated from the unique Armenian manuscript as edited by Bishop Karapet Ter Mekerttschian, and contains catechetical and apologetic material proving that the Apostles had preached only a few generations earlier (Irenaeus had been a student under St. Polycarp, who had known the Apostles), and that the preaching of the Apostles was true concerning the Church of Christ.

The book has 44 pages of carefully prepared notes which give the setting and theology of the sermon; the sermon is given in translation from page 47 to page 109; pages 114 to 219 add helpful notes and an adequate index occupies the last ten pages. This abundant equipment enables the reader to study an interesting phase of the early Christian writers. Only one intervening generation of tradition separated St. Irenaeus from the Apostles themselves, and his sermon "Proof of the Apostles Preaching" has the authority of such an early date that it gives indisputable evidence of the apostolic preaching.

JOHN JOLIN, S.J., PH.D., S.T.L.

- Journet, Msgr. Charles, *The Wisdom of Faith, an Introduction to Theology*. Trans. by R. F. Smith, S.J. The Newman Press. 1952. 225 pages. \$4.25.

This fine volume will form a welcome addition to the fast-growing list of books on theology in English which Newman Press and other Catholic publishing houses are bringing our American people. It is a thoughtful book, written and translated with exquisite care for accuracy of thought and clear expression.

A thoughtful book—it cannot be read but must be studied; yet the study of it is exceedingly rewarding. Msgr. Journet shows how theology forms a complete unit with two principal functions: to observe the connections between the truths of religion, and to envision the wonderful plan God has followed in the entire work of redemption.

Some of the best chapters for modern readers discuss how Sacred Scripture can be understood, progress in theology, historical theology, evolution and theology, the influence of theology on philosophy.

Very useful footnotes are added at the back of the book.

(A note for the publisher: *These footnotes would be more useful if the system of reference were less cumbersome—they should be numbered continuously, rather than by chapters because it is difficult to know to which chapter they refer unless the reader turns several pages to find the chapter number among the pages of notes.*)

JOHN JOLIN, S.J., PH.D., S.T.L.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CONVENTION MOTTO

Today, as never before, the hour has come for reparation, for rousing the conscience of the world from the heavy torpor into which the drugs of false ideas, widely diffused, have sunk it.

POPE PIUS XII

Christmas Message, 1942

MARX REFERRED TO RELIGION as the "opium of the people." He contended that it made the proletariat satisfied with its wretched lot, and so withheld it from rising up to cast off its shackles of political and economic slavery. Marx, of course, was wrong. Far from blinding one to injustice, true religion enables one to sense it keenly. Apathy toward evil is not the effect of religion, but of irreligion.

For past generations a creeping moral paralysis has been victimizing the world. The human conscience, a most wonderful gift of God, enables the individual and society to pursue an orderly course toward the attainment of human destiny which is peace and happiness. Inasmuch as the twentieth century has emerged from a period of unparalleled strife in which the human destiny of peace has become all but unattainable, it invites us to look for the root causes of all this evil. We shall not find those root causes in the realm of economics and politics, but in the conscience of man. It is because our leaders today continue to predicate hopes of world peace on purely materialistic grounds that frustration has attended all their efforts. They persist in overlooking the true sore spots of world disorder; they seem not even to know the indispensable

postulates of good order, namely, the unchangeable principles which stem from God the Creator and are reflected in the consciences of men.

The causes of our widespread moral paralysis are, according to the Holy Father, "the drugs of false ideas, widely diffused." These false ideas have been substituted for true principles which were discarded in the name of the new-found freedom from all moral restraint. Human self-sufficiency has supplanted reliance upon God. Man has cut himself free from all responsibility to a higher Authority and now finds himself adrift. The effective denial of absolute principles leaves human society without any sanction other than brute force. An endless series of wars was absolutely inevitable.

The great responsibility of all Catholics today is to fill the moral vacuum in human society. They must proclaim in season and out of season those moral principles on which alone peace and order can be built. By their exemplary living no less than by their verbal pronouncements they must strive to stir the consciences of all people to a realization of their dignity and their true destiny. To this weighty task the Ninety-Eighth Convention of the Central Verein is dedicated in holy resolve.

Noted Speakers to Address Convention in San Antonio

WHILE MANY DETAILS of the program for the ninety-eighth general convention of the Verein are yet to be settled, several major features of the four-day meeting have been decided upon. Two outstanding speakers will address the civic demonstration on Sunday afternoon: Very Rev. Albert Schreiber, O.S.B., Prior of Subiaco Abbey, will speak on the history and mission of the Central Verein; Mr. Walter L. Matt, associate editor of *The Wanderer* of St. Paul, will analyze the prevailing moral, social and intellectual chaos in the light of Catholic teaching.

A meeting of special significance will be the youth rally, the more to be appreciated, since in recent years CV conventions have been held without special youth sessions. Because of its successful youth section, the Catholic State League of Texas is able to have a youth rally at all its annual conventions. For the very same reason the national convention this year will be able to feature a youth session. Fr. Albert Henkes of High Hill is moderator of the C.S.L.'s youth section and national youth director of the Central Verein. The youth rally at the San Antonio convention is under his direct supervision. A special request will be made to the presidents of all State Branches that each State send at least one or two young men to San Antonio. Fr. Henkes and the officers of the CV are hopeful that a good cross section of our nation's youth will be represented. The San Antonio convention will accord our youth question a consideration not given it in almost ten years.

The three sections of the Catholic State League will meet as a State body concurrently with the national Verein during the first days of the convention, July 18, 19 and 20. The League's delegates will attend all the major sessions of the national convention during these days.

Choice of Delegates Should Not Be Delayed

THE CV CONVENTION (July 18-22) is approximately three months off. Delegates should be chosen as soon as the official call is received from President Sattler. A delay in selecting delegates might easily result in ultimate failure to find persons available to represent their organizations in San Antonio.

Missionaries Need Mass Stipends

THE CENTRAL BUREAU receives numerous requests for Mass stipends. These requests come from missionaries in all parts of the world. In many instances Mass stipends provide the sole source of income. It is thus we will be most grateful for any surplus intentions which our priests and laity may send us. These intentions are sent out to the missionaries without delay and are given immediate attention by them.

Convention Calendar

CVCA AND NCWU National Conventions: San Antonio, Texas, July 18-22. Convention Headquarters: Gunter Hotel.

Catholic League of Wisconsin and Wisconsin Branch NCWU: St. Mary's Parish, Fond du Lac, June 5-6.

Catholic State League of Texas and NCWU: Texas: San Antonio, July 18, 19 and 20.

CCV of New York and New York Branch NCWU: Albany, September 5, 6 and 7.

CCU of Pennsylvania and the Pennsylvania Branch NCWU: St. Boniface Parish, Williamsport, August 8, 9 and 10.

CCV of Minnesota and Minnesota Section of NCWU: Winona, September 20, 21 and 22.

Beuron Appeal

LAST MONTH WE PUBLISHED a letter from Mr. A. J. Sattler, President of the CV, in which affiliates were strongly urged to come to the aid of the Archabbey of Beuron in Germany. Archbishop Aloisius J. Muench has commended Beuron to the generosity of the members of the Verein and the Catholic Women's Union.

The Archabbey of Beuron, historic institution that is, is playing a mighty role in the spiritual, cultural and material restoration now taking place in Germany. The least concern of these monks is the large number of expellees who look to Beuron in their plight. The Benedictines cannot accomplish their task without help from the outside. The well-known NCWC correspondent, Fr. Max Jordan, is now in the United States trying to get that necessary help. He is making special appeal to the affiliates and members of the Central Verein. His message follows. We hope it will meet with a generous response.

Fr. Jordan's Message

DEAR FRIENDS OF THE CENTRAL VEREIN OF AMERICA

WE need your help! We need it urgently! At least some of you may be familiar with the work I have been doing during the past few years. As an NCWC correspondent in Germany, I have been through many harrowing experiences, prior to the war, during the war and after the war. I have been on the scene witnessing at close range the immense tragedy that overcame a whole nation.

In the face of it, as an American of German descent and as a Catholic, I have tried to do all I could to help overcome the prejudice and hatred engendered by the terrible conflict, and to promote charity and brotherly understanding. Now, as a priest but recently ordained by our Beloved Archbishop Aloisius J. Muench, I realize that this task is even more urgent.

The letters Mr. Sattler and Mrs. Rohman have written tell the story of my present effort. For the past several weeks I have lectured all over the United States and tried to promote this appeal by incessant personal

or, but I am sorry to say that so far only a fraction of the funds we need so badly has been raised. Please, please, give me your support! Please help us in the best way you can to put across this very special drive. Every donation, no matter how modest, will be most welcome. If every member of the societies will contribute toward this fund, our goal will soon be reached, and a task can then be accomplished which is truly worthwhile and vitally important. If I can help by pressing any of your societies personally, and perhaps showing them some slides made in Beuron, I will be very glad to hear from you through the Central Bureau. Please give us a hand! And may the Lord bless you richly for the goodness of your heart! The monks of Beuron will all pray for you. Of this you can be assured.

Gratefully and devotedly in Christ,
FATHER MAX JORDAN,
Priest-Oblate of Beuron.

Leaflet on Dr. Kenkel

IT IS GENUINELY GRATIFYING to be able to announce the publication of the address of Mr. Joseph Matt, S.J., delivered at the last CV convention, on Frederick P. Kenkel. This address appears as Central Bureau Free Leaflet No. 104 and may be had in quantities simply for the asking.

Now, if any, people knew Dr. Kenkel as intimately, understood him as thoroughly, as did Mr. Matt. The friendship of these two Catholic lay stalwarts extended over a half century. In the highest sense, they were twin souls. Only Mr. Matt could have given us the appraisal of Dr. Kenkel, the man and the scholar, which the Central Bureau now makes available to the general reading public. Every member of the Verein would derive much inspiration from Mr. Matt's evaluation of his departed friend.

Central Bureau Remembered in Will of Frank C. Blied

IN ACCORDANCE WITH PROVISIONS of the will of the late Frank C. Blied of Madison, Wisconsin, theowment Fund of the Central Bureau received a bequest of \$500. A check drawn on the estate was received a few weeks ago.

Mr. Blied's remembrance of the Central Bureau in his last will was quite consistent with his life-long devotion to the Verein and its program of social action. An obituary which appeared in *Social Justice Review* immediately after Mr. Blied's death on February 1, 1951, contained this tribute: "In acknowledgment of his faithful services he had rendered the Central Verein, both in his city, state and nation, the Pope conferred on the deceased, in 1949, the medal Bene Merenti. No one will deny that Mr. Blied's enthusiasm and faithful services to the cause merited this distinction." Mr. Blied served the Verein as its president from 1936 to 1938.

C. U. of Kansas Demonstrates Value of Cooperative Effort

FIVE AFFILIATED UNITS of the Catholic Union of Kansas joined together in sponsoring a charity benefit social in Andale on March 19. Six hundred persons, including eleven members of the clergy, were in attendance to insure the success of the venture. Net proceeds of the evening's efforts totaled \$1,535.16. Beneficiaries of the charity social included St. Joseph's Parish in Greensburg—an infant, struggling parish, the first in Kiowa County—Sacred Heart Parish in Eureka and the Central Bureau of the CV.

Reasons motivating these choices as beneficiaries of the social are well told in the *Alamo Register* of March 27:

"The Union's aid to St. Joseph's church at Greensburg, the first Catholic church in Kiowa county, exemplifies its interest in the building of churches and the encouragement of parish activities; the Union's aid to the first Catholic school at Eureka illustrates their interest in and promotion of Catholic education; the aid to the Central Bureau of St. Louis, Mo., pioneer institute of Catholic social and economic teaching proves their efforts to establish the Christian way of life in the social and economic affairs of men."

Moneys allotted to each institution were in substantial sums: \$511.72 to each of the parishes and \$361.72 to the Central Bureau, which will use the grant to help the foreign missions, for war relief and to promote the Bureau's educational program.

The CU of Kansas is currently experiencing a wonderful growth in interest and membership, thanks to an unselfish, intelligent leadership and an unwavering loyalty in its ranks.

Clerical Clothing Drive

THE CATHOLIC CHURCH very wisely regulates the mode of attire of her priests, not only for liturgical functions, but for other occasions as well. It is thus that priests are recognizable by their clerical black, the conservative neatness of their appearance being entirely in keeping with the dignity of their office. Clerical attire is anything but a luxury to priests.

In the years since the war, many of the clergy, particularly in the diaspora of East Germany, have had to go about in tatters, without any external sign to indicate their identity as priests. Their poverty was such in certain instances that priests actually administered the sacraments in overalls. To alleviate this condition the Catholic Union of Missouri is conducting a clerical clothing drive during the month of April. Archbishop Joseph E. Ritter of St. Louis has heartily endorsed the drive and commended it to the priests of his Archdiocese. President Edwin F. Debrecht of the Catholic Union has appointed Arthur Hanebrink chairman of the drive. A total of 275 letters of solicitation were sent to rectories and institutions.

A similar effort two years ago netted over 2,500 pounds of clothing and vestments for priests in central Europe.

District and Branch Activities

California

THE QUARTERLY MEETING of the German Catholic Federation was held in San Jose on January 25. A chief item of business consisted in discussing the appointment of Dr. J. B. Conant as U. S. High Commissioner of Germany. Letters of protest to Senators Knowland and Kuchel were authorized.

August Petry reported that all affiliated societies had met their quotas for the Central Bureau assistance fund. He appealed for more life-members for the CV, stressing the spiritual benefits deriving from this type of membership.

Connecticut

The spring quarterly meeting of this state branch convened in St. Francis school hall at Torrington on March 8. President Charles F. Reinhard conducted the meeting at which representatives from Meriden, New Britain, New Haven, Torrington and Waterbury answered the roll call.

The principal discussion of the afternoon concerned the feasibility of holding a national convention of the Central Verein in Connecticut within the next few years. It was decided to have a representative of the organization call upon Bishop Henry J. O'Brien for the purpose of ascertaining his Excellency's opinion on the matter. The subject was held over for further discussion. Mr. Wm. Siefen gave a resume of the 1937 convention in Hartford, the last held in Connecticut. He briefed the delegates on their responsibilities in the event that the State Branch eventually took favorable action.

A contribution of \$25.00 was made to Sister Josepha of the Medical Sisters, the former Anne Shimek. Sister Josepha was home for her last visit prior to leaving for Pakistan where she will labor.

A penny collection, amounting to \$3.82, was designated for the Central Bureau mission enterprise. Edwin G. Lemke is secretary of the Connecticut Branch.

Kansas

An inter-parochial meeting was held in St. Rose's hall in Wellington on Sunday, February 15.

The first of two guest speakers was Msgr. Ignatius Strecker, Chancellor of the Wichita Diocese, who addressed the meeting on Christian marriage. The second speaker of the afternoon was Senator John Potucek, a member of St. Anthony parish, Wellington. He explained to the delegates the technical procedure of the state legislative body in Topeka. A question period after Senator Potucek's talk enlivened the event.

Alejo Arrendondo of the St. Rose Legion presided at the meeting, while Antonio Moreno served as secretary. Dr. B. N. Lies, president of the Catholic Union was chairman of a short business session held in conjunction with the mass meeting. The next inter-parochial meeting is scheduled for St. Marks.

Minnesota

According to the *Catholic Aid News*, Carl J. Fisk has been selected general chairman of the 1953 convention of the Minnesota Branch, CCV, the Minnesota section of the NCWU and the Catholic Aid Association. These organizations will convene in Winona September 20, 21 and 22.

Assisting Mr. Fisk will be the following: Max Meier as vice chairman, Arnold Mayer as secretary, Clarence Vincent as treasurer.

All church services will be held in the recently completed Cathedral of the Sacred Heart. Business sessions and committee meetings will be amply provided for in the halls and basement rooms of the Cathedral building. The open air mass meeting on Sunday afternoon is scheduled for Lake Park.

The printing and distribution of a souvenir book will be in charge of Ralph Hengel. The observance of the 75th anniversary of the Catholic Aid Association will come to a climax during the days of the Winona Convention, and various features are being considered for inclusion in the convention program properly commemorate the Jubilee.

A change is contemplated in the program for Sunday evening. It is likely that a banquet will be served in lieu of the social gathering formerly held on Sunday evening.

Missouri

The monthly meeting of the board of directors of the Catholic Union was held in St. Charles Hotel, St. Charles, Missouri, on the patronal feast of St. Joseph, March 19. It so happens that St. Joseph is also patron of the Union's Spiritual Director, Msgr. Vogelweid of Jefferson City. Proper consideration of the dual patronal celebration was given in various ways during the evening. Msgr. Vogelweid was presented with a spiritual bouquet. Twenty-four men and women were present for the meeting while the clergy were represented by five members including Msgr. Anthony T. Strauss, spiritual director of the Missouri Branch of the NCWU.

After a festive banquet, President Edwin Debrunner called the meeting to order. Calling for lengthy discussion were several bills pending in the state legislature. These bills concern the elimination of racial discrimination in high schools and colleges, and the continued participation of children in private schools in the State's welfare program, especially in regard to bus transportation.

A committee was appointed to seek a locale for the next state convention, which will be held in the month of September.

Plans are being made to have the Missouri delegates go to San Antonio for the Central Verein Convention as a group. Anthony Hanebrink was appointed chairman to arrange for the rail transportation of the delegates. Mr. Hanebrink also reported that plans were completed for the priests' clothing drive scheduled for the month of April.

Fred J. Grumich told the meeting that an inter-parochial drive for the Central Bureau Assistance Fund was getting under way in the month of April.

St. Louis

President Herman Kohnen was in the chair for the meeting of March 2 in Perpetual Help parish hall.

Bernard Wessel, president of the St. Francis de Sales Benevolent Society, reported that the inclusion of eight new members in the past month placed the membership of his organization over the one-thousand mark. In excess of five hundred men were on hand for the Society's annual Communion on March 15.

Mr. L. A. Koerner, reporting for the legislative committee, discussed House Bill 122, which concerns bus transportation of children attending private schools. For many years Catholics in the State of Missouri have had to wage a vigorous fight to retain transportation services for the children in parochial schools. The present school laws of the State make this service available to all children, regardless of the nature of the school they attend.

Fr. J. Jehle, S.J., was the guest speaker of the event. He gave a brief outline of the history of St. Louis University, beginning with its foundation in 1832. He disclosed that the Institution's endowment fund amounts to two and one-half million dollars.

A hat collection at the meeting brought in \$5.07 which was turned over to the Chaplains Aid Fund of the Central Bureau. Wm. Ahillen is secretary of the St. Louis District.

Rochester, New York

The newly elected officers of this branch of the CV were installed in a formal ceremony in St. Joseph's Church on Sunday, March 15. The formulary of installation, adopted by the national organization, was used. Rev. Frederick Fochtman, C.S.S.R., is spiritual advisor of the Branch. A short business session followed the church services.

Syracuse, N. Y.

Induction of officers and a memorial service in honor of Dr. F. P. Kenkel featured the February 16 meeting in Assumption Hall. The installation and memorial services were conducted by the Very Rev. Dominic Kimmel, O.M.F.C., pastor of Assumption Church and spiritual director of the local CV Branch. Collaborating with Fr. Kimmel was Richard Hemmerlein, a member of the faculty of Le Moyne College and honorary president of the New York State CV.

The new officers are the following: Andrew P. Reschke, president; Robert F. Reschke, vice-president; Francis A. Hughes, second vice-president; Arthur L. Schemel, secretary; William F. Hemmerlein, financial secretary; William H. Weinheimer, treasurer; Otto Belge, first marshal; Walter Koen, second marshal and Frank P. Glynn, chancellor.

The Syracuse Branch took a firm stand against pending state legislation designed to liberalize existing divorce laws. The specific legislation referred to was a bill introduced in the Assembly by Representative Gordon.

At this meeting the attention of the delegates was also called to the Central Bureau pamphlet "Who Are

the Enemies of the Public Schools?", authored by Walter L. Matt. Efforts are being made to have this publication placed on the pamphlet racks in all Catholic churches in Syracuse.

Texas—Southwest District

More than 300 persons attended the Southwest District meeting of the Catholic State League held in Castroville on Sunday, March 8.

The main address of the day was given by Bro. Lawrence J. Gonner, S.M., instructor in Journalism at St. Mary's University, who spoke on, "Freedom and the Catholic Reader." He drew attention to the volume of printed matter in this country (800,000,000 comic books and 260,000,000 pocket books per year) and stressed the necessity of using American freedom for the right kind of reading. He advocated passing on Catholic publications to non-Catholic friends.

Frank C. Gittinger of San Antonio gave a report of the preparations for the Central Verein national convention in San Antonio in July. Joseph A. Kraus indicated boys would be housed at the seminary and the girls at Ursuline Academy without charge to the delegates.

Ben Schwegmann reported an increase in the amount of life insurance in force and in membership of the Catholic Life Insurance Union.

Rev. Albert George Henkes of High Hill outlined dominant points in the youth program, as did Victor Dreitner, state youth president. A careful consideration of the national youth program of the Verein will be made at the July CV convention, he said.

John P. Pfeiffer, legislative chairman, reported on the unsatisfactory nature of the Conant appointment and the high prestige given to certain individuals despite their leftist inclinations.

It was reported that 30,000 copies of "Who Are the Enemies of the Public Schools?" were being distributed by the national Catholic Central Verein. Copies are available at the Catholic Life Insurance Union offices. It is preferred that distribution be made in single copies by members of the Catholic State League.

Reports of local societies and youth groups were made by their representatives. All reports showed membership increases.

Hilmer Koch of Castroville presided at the meeting with Charles Suehs, Jr., as secretary.

Because of the absence of the pastor, Very Rev. Dean Jacob Lenzen, who is in Santa Rose Hospital, San Antonio, recuperating from an eye operation, the delegates were welcomed by Rev. Fr. Florian, C.I.C.M.

Necrology

IN THE COURSE OF THE PAST MONTH the Central Bureau received word of the recent death of Eugene A. Phillips, secretary of the Pennsylvania Branch of the CV. Mr. Joseph J. Porta, supreme secretary of the Catholic Knights of St. George, wrote that Mr. Phillips' death followed a protracted illness. (R.I.P.)

F. P. Kenkel

An evaluation of the man, by Joseph Matt, K.S.G., editor of *THE WANDERER*, and life-long friend and co-worker, on the occasion of the 97th annual convention of the Catholic Central Verein of America in St. Louis, Mo., August, 1952.

* * *

WHEN I HAD ACCEPTED Fr. Suren's kind invitation to speak at this year's convention of the Catholic Central Verein on Mr. Frederick Philip Kenkel, I soon became conscious of what the French call *l'embarras de richesse*—in my case, the difficulty of doing justice to my assignment by making the right choice among the many possibilities presenting themselves.

Having found in Mr. Kenkel one of the dearest friends with whom my life has been blessed, I was strongly tempted to concentrate in my talk on our personal relations and the ideas and ideals cherished by both of us alike, that linked us together so many years and sustained us in the disappointments and adversities of our endeavors. Holy Scripture and eminent writers through the ages have exalted true friendship, and it undoubtedly would have been permissible for me on this occasion to place a wreath of devoted affection and grateful memories upon the grave of my unforgettable friend.

But the friendship that united and fortified us for almost a half century was but a minor facet in the life of this *Säkularmensch*—one of those remarkable personalities who stand out among their contemporaries and leave their imprint on history. Fr. Albert Maria Weiss says in the introduction to his famous work, *Soziale Frage und soziale Ordnung*: "Gott schickt jeder Zeit die Männer, die sie braucht—Divine Providence grants to every generation the men it needs." F. P. Kenkel was one of God's gifts to American Catholics and it was the particular privilege of the members of the Central Verein to call him their own. . . But he gave himself unstintingly to the entire Catholic cause and to his fellowmen. Watching with an admiring but by no means uncritical eye Mr. Kenkel's activities in a period of transition and radical changes, I was often reminded of the great Dante Alighieri who at another important turning point of history towered above the tempestuous turmoil of his times like a pharos; gathering in his brilliant mind the aggregate knowledge and wisdom of his age, purified and clarified by Faith and illumined by his love of Holy Mother Church, he radiated light through the twilight and darkness of the confusion round about.

Yes, indeed, F. P. Kenkel was a *Säkularmensch*, a man of extraordinary qualities of mind and heart; a sterling Catholic after he had found the road back to Rome which his father for some years had forsaken; an American of the highest type; a scholar, historian, folklorist, sociologist, economist; an outstanding journalist many of whose editorials are classical essays on political and cultural topics; a poet whose unique novel *Der Schädel des Secundus Arbiter* is a gem in German-American literature; a true humanist in the Catholic sense of the term, uniting Faith and Culture into a harmonious synthesis; a born aristocrat whose intellectual

and religious qualities, an extraordinary home environment in his youth and the guidance of excellent teachers developed in him that penetrating understanding and high esteem for true democracy which in our times is so often distorted and sloganized by superficial thinkers and talkers. I have never known a man with the wide range of knowledge and interests comparable to his, with a similar maturity and clarity of judgment in political, social and cultural questions and in fields foreign to many of us. Add to all this his noble minded fairness and tolerance as long as there was no involved a concession in matters of principle; his disdain of what Vergil called *auri sacra fames*, greed for material possessions; his exquisite love of the arts and of nature and of the pure joys emanating from thinking and living with the Church; a golden humor which sometimes served to ease tension in heated discussions,—and you have a true although inadequate picture of this unique personality.

The picture would be incomplete without at least a short reference to the noble woman who was Mr. Kenkel's life companion, Mrs. Eleanor Kenkel, a highly educated but unassuming woman of exquisite charm, an ideal Christian wife and mother. No one could observe her in her home life without admiring and revering her. On one of the very rare occasions when she was absent from home for a longer time we had the privilege of having her and Mr. Kenkel with us in Minnesota and that visit is to this day one of the most pleasant memories of every member of our family. Mr. Kenkel always spoke with deep gratitude of the kindness, graciousness, unselfishness of Mrs. Kenkel and of the understanding he received from her in his life's work. That he could give so much of his time and care to the Catholic cause we owe in a large measure to his loyal helpmate, and we should always include her whenever our grateful thoughts turn to the memory of F. P. Kenkel.

Never Made Mistakes?

It would be a onesided appraisal, however, which Mr. Kenkel himself were he present would strongly resent, if I were to assert that our friend never made a mistake or was free from faults. Those who were close to him will remember how he could explode in his younger years, and even in his later life, when his impetuous temperament for short moments gained the better of him. I recall many an incident of this kind. Yes, I have seen F. P. Kenkel in anger and wrath but never vindictive or spiteful. Nor was it injured pride or personal likes and dislikes that caused such impatient outbursts. They occurred only when matters of principle, particularly pertaining to religion and the Church, were at stake or when he was aroused by indolence, indecision and wavering or indications of cowardice or weak compromise, or when he had justified reason to frustrate attempts to exploit our organization for personal ambition and selfish gain. Then his voice would rise and he would on occasion complain that we Catholics are too lenient with self-seekers and are doing wrong by permitting them to hide behind pretense and to shield their selfishness with dishonest appeals to Christian charity.

But even in cases of justified anger, he was the

my personification of St. Augustine's admonition: *omite errores, diligite errantes*—White hating errors are those who err. And it was touching to see this great mind struggle against the weakness of his nature, and to be a witness of his Christian humility when he accepted a *correctio fraterna* with the submission of a child pure at heart. I loved him all the more because of his human frailty which sometimes evoked in me the echo of that solemn word: *O felix culpa*, oh blessed fault, because the constant battle he waged against his weakness brought the wonderful traits of his character all the more into relief and edified the thoughtful observer.

Mr. Kenkel Enters Catholic Press

That was the man who for more than half a century was an outstanding lay apostle, particularly among German-American Catholics, as a leading editor and writer, for more than three decades, devoting his services exclusively to the Catholic Central Verein of America. It was around 1900 that splendid editorials in the *Kath. Wochenblatt* in Chicago, published at that time by Franz Brandecker, aroused my interest. The name of the editor was not given and the articles were unsigned. As Sr. Alois Thiele, later Vicar General, and other friends in Chicago, whom I had asked for information on this newcomer to the German-American Catholic press, spoke very highly of Mr. F. P. Kenkel and we soon began to exchange letters. In those years I was already planning to add an English edition to the *WANDERER* and for a time I hoped to induce Mr. Kenkel to become its editor if my plan materialized. Then, when I visited Arthur Preuss in his home on Masca Street, in the same house in which later Mr. Kenkel and his family lived for many years, I learned that Mr. Preuss and Mr. Jos. Gummersbach of the Herder Co., intended to take steps to bring Mr. Kenkel to St. Louis as editor of the daily *Amerika*, and that I too was expected to come to St. Louis, either to edit the *Amerika* jointly with Mr. Kenkel or to take charge of the *Herold des Glaubens*. There was nothing in those years could have persuaded me to leave St. Paul, where not only the *WANDERER* but also the Catholic organizations with which I then was closely associated, offered a wide range of activities.

But, although not acceding to the plans of my friends here, I always retained a warm spot in my heart for St. Louis, for the men I found here, among clergy and laity, impressed me deeply by their unselfishness and devotedness to principles and ideals. There was hardly any other city in the country that furnished to the Catholic cause and particularly to the Central Verein as large a group of distinguished men as St. Louis. The Central Verein would never have achieved its enviable position among Catholic organizations without "Papa" Amend, Leopold Goetz, the Ganahls, Wendes, Heinrich Spaunhorst, Joseph Gummersbach, Louis Blankenmeier, sturdy John Winkelmann and his sons (of whom one became a Bishop, and another, Ernest, died in the same week as Mr. Kenkel), Franz and Theodore Fehlig, Rudolph Krueger, and many other laymen, and the long line of the splendid priests, many of whom later became prelates: Muehlsiepen,

Wapelhorst, Faerber, Goller, Holweck, Rothensteiner, Wentker, Hussmann, Willmes, Maier, Schuler, etc., etc.

Twenty-two German parishes, some of them among the largest in the city, with their very active societies, among them the great *Waisenverein*, the Catholic Union of Missouri, an outstanding press—in which men like the famous convert Dr. Edward Preuss and his equally famous son Arthur, Fr. Enzlberger, Fr. Meifuss and other writers of format exercised a far-reaching influence—and other factors combined to make St. Louis the ideal field of activity for a man of the great vision and versatility of Frederick P. Kenkel.

The *Amerika* under its editors Edward and Arthur Preuss had become one of the most important forums of Catholic opinion and, accordingly, enjoyed the unshakable confidence of thousands of Catholics of German descent. Under its new editor it not only retained its high reputation but increased its influence immensely. Like his predecessors, Mr. Kenkel was a scholar and a thorough-going journalist, but he possessed besides a vast knowledge in all spheres of Catholic thought a singular understanding of present-day problems in the economic and political fields. His articles were widely quoted not only in the Catholic but also in the secular press, and I dare say that there was no publication either in the Catholic Press or in the entire German-language press of our country—a powerful press a generation ago—that came as close to the ideal of an informative and instructive moulder of public opinion as the *Amerika* under Mr. Kenkel.

(To be continued)

Death of Frank Bruce, Life Member

FRANK BRUCE, SECRETARY-TREASURER of the Bruce Publishing Company and widely known for his activities in various fields of the Catholic lay apostolate, died in Milwaukee on February 22 at the age of sixty-seven.

A son of the late William George Bruce, founder of the publishing firm that bears his name, Frank Bruce and his brother, William C., had been associated in the family enterprise for more than fifty years. Apart from his publishing interests, Mr. Bruce was most widely known for his life-long work with the St. Vincent de Paul Society in Milwaukee and for his active interest in the National Catholic Charities Conference and the National Catholic Rural Life Conference, in both of which he held important offices. He was one of the founders of the Serra Club in Milwaukee and held an office in the Serra International.

Frank Bruce was well acquainted with the work of our Central Verein, of which he was a life member. A few short months ago the Director of the Central Bureau had the pleasure of meeting Mr. Bruce in St. Louis. On this occasion the deceased inquired about the progress of the Bureau, stating at the same time his esteem for its late founder, Dr. Kenkel, with whom he had been acquainted.

The death of Frank Bruce removes from the ranks of the lay apostolate in the United States an outstanding leader. In mourning his passing, we express the hope that his good example will inspire others to follow in his footsteps. (R. I. P.)

Contributions to the CV Library

General Library

MR. OTTO L. SPAETH, New York. A Water Policy for the American People, Vol. I, Washington, D. C., 1950. Ten Rivers in America's Future, Vol. II, Washington, D. C., 1950. FR. ALOYSIUS STUMPF, St. Clair, Mo. Our Vocation as Children of Saint Francis, St. Louis, 1947.

German-Americana Library

REV. HENRY J. FREESE, Missouri. Andenken zum Goldenen Jubiläum und zur Kirchweihe der Hl. Dreifaltigkeits Gemeinde, St. Louis, Mo. Oktober 22, 1899. Souvenir of Martinsburg, Mo. Golden Jubilee of St. Joseph's Church, October, 1926. ADOLPH SCHMIDT, Missouri. A.K.U.V. 1870-1945 Seventy Fifth Anniversary (Workmen's Sick Benevolent Society). MICHAEL MENNIGES, Missouri. Carondelet Centennial Official Souvenir Book 1851-1951. HON. FRANK M. KARSTEN, Washington, D. C. Foreign Relations of the United States, 1934. Vols. 1, 2, 3, 4, 5. Washington, 1934.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
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*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported: \$7,161.90; St. Helen's Workshop, Minn., \$1; Mrs. Minnie Franz, Ill., \$2.50; Mrs. Arth. Schneider, N. J., \$2; Miss Christine Greenfelder, N. Y., \$1; Chicago District NCWU, Ill., \$5; NCWU of St. Joseph Church, Erie, Pa., \$2; Total to and including March 24, 1953, \$7,175.40.

Christmas Appeal

Previously reported: \$3,936.90; St. Mary's Auxiliary, Comfrey, Minn., \$2; Miss Rose Zaremsky, Wis., \$2; Holy Family Aux. 48 K. of St. John, Rochester, N. Y., \$10; J. M. Haider, Ill., \$3; St. Nicholas Br. 1, WCU, Quincy, Ill., \$5; St. Caecilia Choir, Poughkeepsie, N. Y., \$5; N. N., St. Louis, \$1; Immaculate Conception Sodality of St. Peter's, Jeff. City, Mo., \$5; Rev. K. L. Roche, Ill., \$5; St. Joseph Sick Ben. Soc., Chilton, Wis., \$5; NCWU of Pennsylvania, \$25; St. Anna Soc., St. Leo, Minn., \$3; St. Clotilda Soc., St. Cloud, Minn., \$5; St. Mary Soc., Madelia, Minn., \$5; St. Elizabeth Soc., New Ulm, Minn., \$5; St. Teresa Soc., St. Cloud, Minn., \$1; St. Monica Soc., Madison, Minn., \$5; Holy Family Holy Name Soc., Nazareth, Pa., \$5; Rev. Francis Buechler, N. Y., \$10; St. Ann's C.A.A., Morgan, Minn., \$2; St. Peter Benev. Soc., St. Charles, Mo., \$10; Arnold Winkelmann, Sr., Ill., \$2; Rev. Charles Ruff, Mo., \$10; Catholic Women's League of Wisconsin, \$10; NCWU of Beaver Falls, Pa., \$5; Rev. John J. Goff, Ill., \$10; Mrs. Camilla Lamers, Mo., \$10; Rev. F. H. Dieckmann, Mo., \$20; Total to and including March 24, 1953, \$4,122.90.

Chaplain' Aid Fund

Previously reported: \$404.76; CWU of New York, Inc., N. Y., \$25; St. Louis & Cty. District League, Mo., \$5.07; St. Francis de Sales Benev. Society, St. Louis, \$9.23; Colwich Mission Society, Colwich, Kans., \$25; Total to and including March 24, 1953, \$469.06.

St. Elizabeth Settlement

Previously reported: \$22,430.89; From children attending, \$1,493; Greater St. Louis Community Chest,

\$2,100; Total to and including March 24, 1953, \$26,023.89.

Foundation Fund

Previously reported: \$325.00; Estate Frank C. Blier, Wisconsin, \$500; Aloys. J. Loeffler, Minn., for Life Membership, \$100; Total to and including March 24, 1953, \$925.00.

European Relief Fund

Previously reported: \$1,105.00; N. N., Minn., \$100; Charles Batzinger, N. Y., \$25; Ladies Auxiliary Catholic Kolping Soc., Brooklyn, N. Y., \$50; Total to and including March 24, 1953, \$1,280.00.

Catholic Missions

Previously reported: \$8,504.51; Rev. B. J. Blier, Wis., \$50; Miss B. A. Dudenhoeffer, Conn., \$10; Wm. J. Sullivan, Ill., \$40; Sisters of Loretto, Maplewood, Mo., \$27; Sisters of St. Francis, Earl Park, Ind., \$10; New York Local CCV, N. Y., \$2; N. N., Minn., \$377.25; St. Francis Convent, Springfield, Ill., \$40; CWU of New York, Inc., N. Y., \$5; Miss Christine Greenfelder, N. Y., \$8; St. Elizabeth Guild, New York, N. Y., \$30; Miss Frances Wallis, Ky., \$10; S. Stuve, Mo., \$10; N. N., Mo., \$50; Connecticut State Branch, \$5.97; Poor Clare Nuns, New Orleans, La., \$5; C.S.M.C., Nazareth College, Ky., \$2; Sisters of St. Francis, Sierra Madre, Cal., \$10; N. N., Kansas, \$500; Theo. Rose, Mo., \$1; Rev. E. Oestreich, Pa., \$10; Total to and including March 24, 1953, \$9,694.73.

Central Bureau Notes

AS OF MARCH 24 the Christmas appeal brought responses from 471 individuals and societies who contributed \$4,122.90. Last year 380 responses netted \$2,732.78.

It happens from time to time that a copy of *Social Justice Review* finds its way into the hands of a missionary in far off India or Africa. The missionaries invariably find our journal helpful and inspirational and would like to receive it regularly. Subscribers could re-mail their copies to the missions. This is what the good fathers usually suggest. A better way, however, would be the payment of a subscription by one of our societies in favor of a missionary. An affiliate of the CV in Kansas did this recently. The Bureau always informs the missionary of the identity of the society paying for the subscription. For a mere \$2.50 a year some individual or society can bring much joy to some poor missionary throughout the entire year.

A recent letter from a missionary in India is quite typical of those coming in to the Bureau almost daily. He writes:

"A few days ago I happened to see a copy of your *Social Justice Review* and I appreciated it very much. If some one could remail a copy each month, how thankful I would be.

"To educate the people and spread the mission work I find the addition of a convent of sisters absolutely necessary. But I haven't a cent on hand, though the Holy Ghost Sisters are coming down from Indore to see the place next week. . . I beg you kindly to help me.

FR. R."

Because of recent contributions from some generous CV members and friends, the Bureau was able to come to this good missionary's assistance.